

*Conjugium Conjurgium,*

Or, some Serious

CONSIDERATIONS

ON

MARRIAGE.

Wherein by ( way of Caution  
and Advice to a Friend ) its Na-  
ture, Ends, Events, Concomitant  
Accidents, &c. are Examined

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By WILLIAM SEYMAR Esq;

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*Felix quem faciunt aliena pericula cautum.*

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L O N D O N,

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CONSIDERATION

OF THE

MARRIAGE

AND

WITNESS BY (WITNESS BY)

AND ADVISE TO (ADVISE TO)

BY WILLIAM STANLEY

THIS BOOK CONTAINS

LONDON

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TO THE  
READER.

**N**O wonder, if in this in-  
quisitive Age, the Au-  
thors Name, Quality, the  
Reasons of his writing  
this Treatise, &c. be enquired after  
and, perhaps to the most Scrutinious  
and Ingenious, should his disposition  
be known, and his affection to the  
FEMALE SEX, That he  
hath been Married him'self; That  
he was an indulgent Husband, &c.  
It would seem Strange to see him in  
this Masquerade, and so far differing  
from

## To the Reader.

from his other Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in Plutarch, lib. de Curiositate, when one would needs be prying into what he had in his Basket, Quum vides velatam, quid inquiris in rem absconditam.) 'Tis a peice of ill-breeding to search into what is concealed. Wherefore thinkest thou I do abscond my self if I would be known? If thou likest what I have said, be contented; if thou dost not; know I wrote it to please my self (by way of advice to a Friend) not thee: Thou mayest go read somewhat else. It may be I wrote it

## To the Reader.

*to try his Wit, or my own, or thine ;  
As Erasmus, though wise, wrote  
in the praile of Folly. Cornelius  
Agrippa of the vanity of Learn-  
ing, though a Learned Man him-  
self. And Cardan an honest  
Man, and one of Integrity, yet  
wrote an whole book in the  
Praise and Commendation of  
Nero. Æneas Sylvius a grave  
Divine, yet wrote a wanton Love  
story of Lucretia and Euryalus ;  
And so have those  
Philosophers \*  
written on the  
like subject. And  
Virgil in his 2. Æneads, who,  
though some condemn, yet Servius*

*\* Xenophon, Plato, So-  
crates, Solon, Plutarch,  
Leon Hebraeus, Plotinus,  
Maximus Tyrius, &c.*

## To the Reader.

commends him, and vindicates his  
worth, wisdom and gravity. And  
several Wise and Learned\* Men  
have written against M A R-  
R I A G E as well as I, [though  
not in my way]

\* As Espensens lib. 6.  
De Continentia Cap. 8.  
Plotina, in amor. dial.  
Præf. Artis Amandi,  
Aritens in Polit. cap. 3.  
Leinas Omnius de oc-  
cultis naturæ miraculis  
lib. 4. cap. 13. Kornman-  
nus de Virginitate,  
Barbarus de re uxoria,  
&c. But who is Instar  
omnium Nevifanus his  
Sylva Nuptial, Aneas  
Sylvius his Epistle to  
his Friend Nicholas of  
Warthurdge, which he  
calls Medela illiciti  
Amoris, Philo Judæus  
de mercede merit. Peter  
Hædus de Contem. a-  
moribus, &c.

Must these excel-  
lent Men be de-  
famed for this, and  
writing thus?  
Perhaps in an hu-  
mor to please them-  
selves, or others;  
or as I have done,  
to caution a  
Friend? No, but  
rather, as one said  
well of Cato's  
Drun-

## To the Reader.

Drunkennes, If Cato were Drunk, it should be no Vice at all to be Drunk. But there are a Generation of Vipers among us, seemingly Saints, yet really Whoremasters themselves, that will admit of none of these Books; and out of an affected formal gravity, and seeming Sanctity condemn all. As Castalio will not allow young People to read the Balad of Balads, accounting it too light for his graveness, when as if we must lay aside all the Books in the Bible that mention such Love-Toys and Affections (as) Genesis, for the Sons of God going into the Daughters of Men; The story of the Sodamites, and

## To the Reader.

*Religious and Righteous* Lots Incest ; *And* Dinas Ravishing ; also Rubens going up to his Fathers Bed. Exodus, for the 16th and 19th verses of the 22d. Chapter. Leviticus, for the fifteenth Chapter and the 19, 20, 21, 22, 23. verses of the eighteenth Chapter, or for the 19th verse of Chap. 21. Numbers for the story of Zimri and Cozbi. Deuteronomy for the 22th Chapter, from the 22th verse to the end ; and the 10th and 17th verses of the 23d. Chapter. Joshua for the mention of Rahab the Harlot (yet by concealing the spies, she was the Instrument of the Children of Israels

## To the Reader.

raels taking Jericho, &c.)  
Judges, for Sampson and Dalilah,  
and the Levites Concubine. Ruth  
for her courting Boaz, chap. 2.  
&c. and verse 9. chap. 3. Sa-  
muel for the stories of David  
and Bathsheba, Absalom and  
Tamar; as also Absaloms lying  
with his Fathers Concubines. The  
Kings, for the two Harlots that  
came to Solomon for Justice.  
The Chronicles for Davids Adul-  
tery, on which he is forbid by the  
Prophet Nathan to build the Lords  
House; and the reason was, be-  
cause he was a man of Blood,  
1 Chron. 17. and you know he  
had kill'd Uriah for his Love to  
his



To the Reader.

his Wife, or rather Lust; And  
the Queen of Sheba's visit to Solo-  
mon, 2 Chron. 9. Ezra for the  
two first verses of the 9th Chap-  
ter, &c. and Chapter 10. As  
also Nehemiah for the same Fact  
of the People, as is evident by their  
Repentance, Nehemiah the 9th.  
Esther for the story of Ahashue-  
rus and she; Vasthi yet living. The  
Proverbs of Solomon for his de-  
scribing and writing against an  
Harlot, Chapter 2. & Chap.  
7 & 9. in those plain words, and  
against Whores, Prov. 5. and  
Adultery, Chap. 6. and the Lude  
Woman, Chap. 31. and his  
Song, or the Balad of Balads  
for



## To the Reader.

for the similitude it bears with our  
vain Lovers in these our days,  
&c.) it will be reduced to a very  
narrow scantling. I say, should  
we lay aside all the Books of the  
Old and New Testament that men-  
tion or reflect on Love-Toyes and  
Fooleries, worthy enough to be bla-  
med and justly condemned; as I  
have, to my weak capacity, endea-  
voured

But, what need I thus Apolo-  
gize? Ictus Pisca-

tor sapit, The The occasion of  
burn'd Child dreads the subsequent  
Discourse.

the fire (we use to

say) He that has been Married  
knows the inconveniencies of that  
state,

## To the Reader.

state, better than a Batchelor;  
and, therefore, to tell you the plain  
truth (which, yet, I need not do)  
being loath to see the Ruine of my  
Friend, wrote the ensuing Di-  
course.

In which, however, I would  
not be mistaken; for  
The Authors Love to the  
Female Sex. **M A N, W O M E N**  
are most frequently  
named; yet it concerns them no  
more than Men. I honour (I  
confess, Bona fide) the Sex, I  
mean the Female Sex that are good  
of them. What therefore is said  
of the one, mutato nomine, may,  
most part, be understood of the  
other,

## To the Reader.

other. My words are like Passus's Picture in Lucian, of whom when one had bespoke an Horse to be Painted with his Heels upward, tumbling on his Back, he made it Passant; Now when the Fellow came for his Picture, he was very much in wrath, and said it was quite opposite to his mind. But Passus instantly turn'd the Picture upside down, and shewed him the Horse at that Site he requested, and so gave him satisfaction.

If any Woman, therefore, take exception at my words, let her alter the name, and read *HIM* for *HER*, and 'tis all one in effect, Besides, though I confess,

## To the Reader.

I can find few Men in all my converse, that are really married to **WIVES**, but to **WOMEN** only; so it has been, on the other side, the hard fortune of some good Women to be married onely to **MEN** and not to **HUSBANDS**, as Abigail was to Nabal; Syrena to Dioclesian; Mariamne to Herod; Thyra to Gurmund; Theodora to Theophilus, &c.

If, notwithstanding all this, I must or may be Tax.  
Errors of the Philosophers, Fathers, and former Writers. ed, I am in the following discourse in an Errour: I confess, Humanum est errare; and might

## To the Reader.

might I therefore vindicate myself by shewing the Slips and Failings of others, nay the Best and Learnedest, I could easily manifest the chiefest and greatest Philosophers, Fathers, and Divines have erred it may be more grossly.

What strange absurdities, Brain-sick Paradoxes, Apparent Ignorances, and Idle Tenets have been asserted by Aristotle and the rest? with their followers and imitators, as well as expositors, &c too tedious to enumeate. The truth is, there is hardly any certainty in any natural knowledge, or that which we call Reason. Bring me that Astronomer that can calculate the  
true

## To the Reader.

*true motion of Mars and Mercury. Or Mathematician that can find out the Quadrature of a Circle. The Cosmographer, Hydrographer, or Navigator that can discover the Creeks and Sounds of the North-East and North-west passages. The Chronologer that can Rectifie the Chronological Errours in the Assyrian Monarchy. The Historian that can give a just account of ancient times, or the Man that can set the Gregorian Calendar to Rights. All the Philosophers and those wise men of Greece that gave Precepts to others, Inventors of Arts and Sciences.*

wer

## To the Reader.

were utterly derided by Lactantius in his Book of Wisdom, where he not only condemns them, but proves them to be Dizzards, Asses, and Mad-men, so Sottish and Doting, as, to his thinking, never any old woman or sick person doted worse. Democritus took all from Lufippus, and left the Inheritance of his Folly to Epicurus; nay, the same Lactantius makes no more difference between Plato, Xenophon, Aristippus, Aristotle, and the rest, and Beasts, seeing that they could speak. And yet the same Lactantius is sufficiently whipt himself, by others, touching his opinion of the Soul,  
&c



## To the Reader.

\* St. Hierom makes  
him full of Errours in  
his Epist. ad Aratum.

&c. And so  
\* Origen, touch  
ing universal re

demption; affirming, that the ve  
ry Damned, and Devils them  
selves after a time, shall be Sa  
ved, &c. Tertullian favoure  
the Sect of the Montanists, when  
he speaks of a new Paraclet, an  
a new Prophecy; he also con  
demned Second Marriages, as we  
do my self, (if that be a Crime  
and so doth St. Hierom when  
condemn Marriage at any time,  
any case, esteeming it no other than  
a Sin. And St. Hillary detracts  
from the Merits of CHRIST  
when he maintains his Body n  
cap



## To the Reader.

capable of Suffering; and that  
hunger, Thirst, Weariness,  
and other infirmities, were not na-  
tural to him; but as the Schools  
speak Absumptæ. And Epipha-  
nus on Christs words, Pater ma-  
ior me est, affirms 'twas true also  
of his Divine Nature. And that  
in the Garden he spake not these  
words seriously, Pater si fieri po-  
test, transeat in me calix iste,  
but only by way of Dissimulation,  
to deceiue th: Devil. St. Am-  
brose also in his Alegories, speak-  
ing of St. Peters sin, holds, that  
he did not deny Christ as God, but  
only as a man; and that it is law-  
ful to marry any that is divorced.

And

To the Reader.

*And St. Augustin will have  
Eucharist administred to Ch  
dren, and maintains them Dam  
ed that die unbaptized. And  
Cyprian maintains the Re-ba  
tizing of such as having renou  
ced any Heresie, had been forme  
ly Baptized by Hereticks, &*

*And so the Rabins of the Je  
accuse the Apostles of Ignoran  
and Errour, though not of fa  
shood; as when St. Paul sa  
Samuel gave the Children  
Israel Saul the Son of Cish to  
their King, being about the  
of 40. years, when as the Scri  
ture seems to say otherwise.  
also when St. Stephen says the*

## To the Reader.

it went down with Jacob into  
Egypt were seventy five Souls,  
then Moses both in Genesis and  
Exodus saith they were but Se-  
venty. And Cajetan goes higher,  
and observes that in 2 Kings 21.  
read Michol instead of Mc-  
chor (so taxing that book with  
ours also) as appears by com-  
paring it with 1 Kings 12. And  
Matthew quotes Zachary  
chap. 27. for Jeremy; and St.  
Mark cites chap. 1. a passage  
of Isaiah which indeed is in  
Jeremiah. In like manner St.  
Luke chap. 3. affirms Canaan  
to be the Son of Arphaxad, and  
not the Son of Canaan, therein  
con-

## To the Reader.

*contradicting Gen. 23. where  
is said Salec was the Son of A  
phaxad, not his Grandson. And  
when he says that the Cave which  
Abraham bought was in Siche  
it was indeed in Hebron ;  
that he bought it of the Sons  
Hemor, the Son of Siche  
whereas Moses says it was  
Ephron the Hittite, Gen.  
And so likewise he says Hen  
was Sichems Son, when  
as in Gen. 33. it is said,  
quite contrary, that He  
mor was Sichems Fa  
ther. And such like  
\* passages.*

\* which  
deed sig  
little :  
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the Jew  
tion.

to the Reader.

old the world to be from  
ty. Others will have  
e Adam, and he to be  
rst Parent of the Jewish  
and therefore Moses  
m him. But the many  
Chronologie, and the  
of times, render  
ets the more difficultly

No less variety of opi  
d errors is there touching  
of the World. Joachi-

as, S. Brigittam, Uberti-

Sasali, Telesphorus Her-

etrus de Areacco, Nicho-

as Causanus, Johannes Picus

Mirandula, Francisc. Melet, &c.

Held, that the World should en-

dure

To the Re-  
contradicting Gen.  
is said Salec was the  
phaxad, not his Gr.  
when he says that the  
Abraham bought wa  
it was indeed in He  
that he bought it of t  
Hemor, the Son  
whereas Moses says  
Ephron the Hittite,  
And so likewise he s.  
was Sichems Son, whe  
as in Gen. 33. it is said  
quite contrary, that He  
mor was Sichems Fa-  
ther. And such like  
\* passages.

of  
lating o  
the Jew  
tion.

## To the Reader.

*Some hold the world to be from all Eternity. Others will have Men before Adam, and he to be only the first Parent of the Jewish Nation; and therefore Moses writes from him. But the many errors in Chronologie, and the accompt of times, render those Tenets the more difficultly salved. No less variety of opinions and errors is there touching the end of the World. Joachinus Abbas, S. Brigittam, Ubertinus de Casali, Telesphorus Heremita, Petrus de Areacco, Nicholas Causanus, Johannes Picus Mirandula, Francisc. Melet, &c. held, that the World should endure*



## To the Reader.

*sure as many years after the Death of Christ, just as there were verses in Davids Psalms. Aristarchus a Philosopher, says it should last but 2484. years, Areteus Dytrachinus, 5552. Herodotus and Linus 18000. Dionysius 13984. Orpheus 120000. Callimachus 180000. The Fathers, Irenaeus, St. Hillary, St. Ambrose, St. Augustin, and St. Hieronymus, with the ancient Rabins, conclude, ridiculously enough, that because GOD Created the World in six days, and rested the seventh; From this mysterious order, the world should last but 6000. years. and in the beginning of the Seventh thousand years, the world should be renewed.*

thing



## To the Reader.

things should rest. Alluding to  
that of the Psalmist, Psal. 89.  
A Thousand years in Thy sight  
are but as one day, and one  
day as a Thousand years.

But these Opinions contradict  
the Scripture: for if the World  
must last but 6000 years, &c.  
than the day of Judgement may be  
foreknown, which our Saviour  
denies. Again, the years from  
the Creation to this present being  
so uncertain, the Days must needs  
be more uncertain. Now that it is so,  
may appear by comparing the di-  
verse Opinions of such (or mistakes  
if you will) who have, with all  
their Diligence, notwithstanding,

## To the Reader.

computed the years from the Creation to Christ, and yet they differ above 100 years the nearest. Those of the Jews that

have turn'd Christians, \* account from the Creation of the World to the Nativity of Christ, 3760.

Paulus Forosempromienfis, 5021.

Arnoldus Pontacus; 4088. Pe-

rerius, Baronius and Belarmin

4022. Genebrard, 4090. Sua-

res, 4000. Ribera, 4095.

Onuphrius Pavinus, 6310. Ca-

rolus Bavilius, 3989. Malven-

da, 4133. Josephus Scaliger

3948

To the Reader.

3948. Sixtus Senensis, Massæus,  
&c. 3962. Johannes Picus  
mirandula, 3958. Peter Galli-  
fard, 3964. Johannes Lucidus,  
and others, 3960. Geraſdus Me-  
rator, 3928 Jansenius, 3970.  
Paulus Palatinus, 4000. And,  
when all is done, the nearest we  
can be able to come to the truth,  
will be perhaps about 25. or 30.  
years over or under; So frail is  
Man, and full of Errour.

If we should descend to parti-  
culars, as but to Cherubim,  
Teraphim, Urim and Thum-  
mim (to omit infinite others) we  
shall find they do not all agree  
touching what they were. Aben-

## To the Reader.

ezra, Scelomath, the Thalmu-  
dists among the Jews. And al-  
most all writers both Greeks and  
Latins, I know, generally, assert,  
at least the Cherubims of the Ark  
were in shape like young Boys,  
because of the Chalde word כרוב  
Cherub, which is compounded of  
the Servile Letter כ Caph, i. e.  
sicut, and רביא Rabeia, i. e. in  
Chalde Adolescens vel Puer,  
in the plural כרביא Chærabia,  
i. e. sicut Pueri, vel Adoloscen-  
tes; which is a gross error;  
For we must know Moses did not  
speak Chalde, but Hebrew. Be-  
sides, if we must go according to  
the Etymologie of the word; then,  
from

## To the Reader.

*from the Hebrew word we may say they were in the shape of Saddles ; sith the word רכב whence כרוב Cherub is said to be derived by Transposing the Letters into Cherab, i. e. Equitare, which is in the Hebrew a Saddle, as in Levit. 15. 9. 1 Kings 32. 35. or from the word כרדב Cheridib, i. e. sicut Pluvia, we may say they were made like the Rain. Cajetan hath herein also shewed his errour, when on Exod. 25. 30. He maintains them to be of Humane shape, because the Hebrew is to this sence, Facies eorum ut vir ad fratrem suum For, whoso is skilful in the Hebrew*

## To the Reader.

brew, will tell him, that we may as well conclude the Curtains of the Tabernacle, the Stars, and a thousand other things in the Old Testament, were also of Humane shape; sith *Iſaiah*, speaking of the Stars; where the vulgar Translation hath it, *Nequid unum reliquum fuit*, The Hebrew Text saith, *Et vir non est substractus*, And in *Exodus*, *Moses* speaking of the Tabernacle and Curtains thereof, the vulgar says, *Quinq; curtinae sibi conjungantur mutuo*, which in Hebrew is, & quinq; curtinae erant conjunctae mulierem ad sororem suam. So *Ezekiel*,  
speak-

## To the Reader.

*speaking of the Wings of the Beasts, where the Translation hath it, & vocem alarum animalium percutientium alteram ad alteram, in the Hebrew it is, mulierem ad sororem suam. And in Genesis where mention is made of the parts of the Sacrifice; in the Translation it is, & utriusq; partes contra se altrinfecus posuit; But, in the Hebrew, & dedit vtrum partem ejus è Regione proximi sui, &c.*

*Whence is apparently discovered their Errour who condemn Aaron for making the Golden Calf; For, he thinking Moses had been received to G O D, made a Cheru-*  
a 4 bim



## To the Reader.

bim in the likeness of a Calf ;  
And, doubtless, this good Man  
would do nothing but what was  
agreeable to the pattern which was  
shewed to Moses himself and the  
70 Elders, in which pattern they  
saw the Glory of God in the same  
manner it was in a Vision after-  
wards seen by Ezekiel and St.  
John , where G O D appeared  
sitting between four Cherubims,  
the first having the face of a Man,  
the second of a Lion, the third of  
a Calf or Bull, and the fourth of  
an Eagle. On which Cherubims  
G O D promised to appear and go  
before the Children of Israel.  
Now Aaron made choice of this  
figure



## To the Reader.

figure (at the importunity of the people, being necessitated to pacifie them) rather than any of the other three, it being more absurd; least the Children of Israel should adore it; for the which, they are afterwards only blam'd, not for making it; neither do we find Aaron in any place reproved for so doing. And this was the Cause that Jeroboam to establishe the Kingdom to himself, made two Cherubims in the shape of Calves, placing one in Dan, the other in Bethel, that the people might be kept from the trouble of going up to Worship at Jerusalem, where were the same Cherubins

## To the Reader.

which were made according to the pattern that Moses received: For had they not been of that shape, it had been great folly in him to shape them so, and introduce a new Religion, which would have been as dangerous, as contrary to his Design, which was to keep the people in obedience to him by the same form of Worship they used at Jerusalem.

There are no less various opinions touching the Teraphim we read of in Scripture, as \* Elias Levita says they were made in this manner. They kill'd a Man that was the first born, and wrung off his Head, and

\* In Thisbi.

## To the Reader.

and having embalmed it, they placed it on a Plate of Gold, on which was first written the name of the unclean Spirit that they would call upon; and so hanging it against a Wall, placing Lamps and Torches about it, they Worshipped it. Aben-Ezra is as false (though not so scandalous) when he says Gen. 31. that the Tera-  
phim were certain instruments of brass like Sun-Dials, by which they knew the particular hour and minute they were to practice their Divination in. Rabbi Eliezer, surnamed גדול Gadol, i. e. The Great. In his book entitled, פירי אלוהים Pirche Eliezer, i. e. Ca-

## To the Reader.

Capitula R. Eliezer, cap. 38. *is of opinion they were certain Statues made in the form of a Man, under certain Constellations, whose influences (which they were, as they held, capable of receiving) caused them to speak at some certain hours, and give an answer to what was demanded of them; which was the reason (saith he) Rachel stole away her Father Labans Images, least he, by having recourse to them, might discover which way Jacob and his Family went. R. David Chimchi also is as far out, when he says, they were certain Images, whose figure is unknown; by which*  
the

## To the Reader.

*the Ancients instructed concerning future events, being like these Oracles which speak by the mouth of the Devil. This false Opinion of his is taken up by Cardinal Cajetan, Vatablus, Clarius; Selden and Marius. Mercerus swims with the Stream of Interpreters, and says, they were as the Household-gods of the Ancients, ut Penates & Lares sumperim. Philo Judæus is yet farther out of the way, where he affirms, Micah Judges 17. made of fine Gold and Silver three Images of Boys, and three Calves, one Lyon, one Dragon, an Eagle, and one Dove, which answered*

## To the Reader.

*swered all his demands. As, if concerning his Children, he went to the Boys; If Riches to the Eagle; If Power and Strength, to the Lyon; If Sons and Daughters, to the Calves; If Length of years, to the Dragon; If Love or Friendship, to the Dove.*

*But, the truth is, when all is done, TERAPHIM is but the general name of Cherubim and Seraphim; and, St. Hirom (an Author more worthy of Credit in matters of the Old Testament, than any Interpreter either Greek or Latin) says, 1 King. 22. 16. These Teraphim were sacred Images belonging to the Priest, T E.  
RAPHIM*

## To the Reader.

**TERAPHIM** Proprie appella-  
ntur μορφώματα, i. e. Figuræ &  
Simulachra quæ nos possumus in  
præsenti duntaxat loco Cheru-  
bim & Seraphim sive alia quæ in  
Templi ornamenta fieri iussa  
sunt, dicere. *And in his*  
*Epist. ad marcel-*  
*lam, to the same*  
*purpose in \* other*  
*words; & before*  
*they were allowed*  
*of by the Pa-*  
*triarchs. La-*  
*ban had them, and*  
*was not reproved for them; Nei-*  
*ther did Jacob reprehend Rachel*  
*for taking them away, Its true,*  
*be*

\* In Teraphim vel fi-  
gûris varia opera quæ  
Teraphim vocantur,  
Intelliguntur & Juxta  
igitur hunc sensum &  
Micha cum veste sacer-  
dotali cetera quoq; quæ  
ad Sacredotalia perti-  
nent ornamenta, per  
Teraphim fecisse mon-  
stratur.



## To the Reader.

he commanded his Children to put away their Strange gods, but it was the gods of the Sichemites which they had taken away at the sacking of them, they being great Idols ; for till that time he spake not a word to them of false gods. And, can any one think this zealous person would serve an Idolater so long, and afterward marry his two Daughters? I may be probably conjectured also that David made use of these Images, or allowed of them in his Wife Michal ; for, he no wise reproves her for taking the Teraphim and putting it into the Bed. Nay, they were so far from being

re-

## To the Reader.

*Prepared, as Micha Triumphs  
and says, Now I know the Lord  
will Bless me, after he had  
made a Teraphim and an E-  
phod, and had gotten him a  
Levite to be his Priest. And so  
Hosea 3. v. 4. threatning Judg-  
ment to Israel, says, The Chil-  
dren of Israel shall abide many  
days without a King, and with-  
out a Prince, and without a  
Sacrifice, and without an Image,  
and without an Ephod, and  
without Teraphim; whereby  
it is probable they were allowed  
by their Legislator Moses.*

*For*

## To the Reader.

For Urim and Thummin  
there are so many mad Opinions  
as 'tis a madness to offer to decide  
the controversie. Some conceited  
will have it to be Soundness of  
Doctrine, and Integrity of  
Life; others think it as sound  
Doctrine that maintain them to be  
certain Charms, which while  
the Priest had them in his breast  
plate, he was not only enabled to  
officiate the better to the People  
but also to drive away the Devils  
or evil Spirits from them. Nay  
such strange Chymera's they have  
of these things, and so numerous  
and various, as for Civility  
sake to my Reader, I forbear  
mention

To the Reader.

mention them, or farther to enlarge,  
more then to tell thee,  
HERE ARE MEN, TO U  
MAY SEE, OF ALL SORTS  
ON AS GREAT PRÆDICA-  
GENTS AS MY SELF, AND  
MATTERS OF AS GREAT  
CONCERN. I might shew you  
that as to Religion it self, Men  
of every persvasion and opini-  
on have had their Failings, ran-  
ge into errours. I would advise  
him, therefore. that finds fault,  
to write somewhat against which  
there can be no Objection, and  
he shall be mihi magnus A-  
ttipollo; or, in the Interim,  
let him learn so much Wit  
as

## To the Reader.

*as to be Modest, as to be  
ling to Learn, as to know  
is not Infallible.*

*But I am for Marri  
where it can be suitable (oth  
wise a single Life is better  
for Marriage is an honour  
State, yet Crowned with Thor  
The Pleasures that attend  
will no wise countervail  
Innumerable Troubles and  
conveniencies of it. Howev  
'tis a good Lawful way  
Paliating Lust in both Sex  
Yet, there are many W  
dings, but very few Ma  
ages for LOVE ONL*

To the Reader.

*And that grounded on the un-  
moveable Rock of true Vir-  
tue and Piety.*

*If all this will not serve, I  
will, notwithstanding, con-  
tend with Ovid,*

*Parve nec invideo ———  
vade ; sed Incultus, qualem  
decet exfulis esse :*

*Infoelix habitum Temporis  
hujus habe.*

*As much as it is, take it, and as  
kindly as you can. And let Mo-  
tus do his worst, I care not, I  
love him nothing ; I look for no  
favour*

To the Reader.

*favour at his Hands ; Let him  
even turn the Buckle of his girdle : I am Independent, I fear  
not. And so A dieu ;  
I am,*

Your Real Friend

*William Seymour*



mi

*[The page contains faint, illegible markings and bleed-through from the reverse side.]*

1933, 1934, 1935, 1936



## ERRATA.

**P**Age 3. line 8. read Discourses. p. 4. l. 20. r. Spore  
p. 6. l. 18. r. Jngum ex Jngo. p. 8. l. 18. r. deceiv  
p. 9. h. 4. r. Xantippe. p. 11. l. 15. r. Tying. & l. 18  
Chymaras. p. 12. l. 9. r. Acrostick. p. 19. l. 4. r. t  
p. 28. l. 6. r. can. p. 37. l. 22. r. Incite. p. 44. l.  
r. unbodied. p. 46. l. 4. r. an Heroick. p. 48. l. 10  
when. p. 74. l. 13. r. Roxolana. p. 80. l. 10. r. she.  
84. l. 8. r. versifier. p. 88. l. 19. r. Parthenopæus. p.  
l. 7. r. Symitry. p. 118. l. 3. r. That's, & l. 5. del  
& l. 16. r. all Attires. p. 136. l. 2. r. Eternize. p. 1  
l. 19. metamorphosed. p. 147. l. 21. r. Comrade.





O F  
M A R R I A G E.

CHAP. I.

*ts Definitio n, Nature,  
Events.*

W H E N first ( my  
dearest Friend ) I  
read thy Letter, desiring  
my Advice touching thy  
Marriage, I was struck into  
such horror and detesta-  
tion of thy Folly, as I knew  
not, at present, whether I had  
lost Slight, or Pity thee.

B

But

## Of Marriage.

But knowing thee to be a true *Philogynus*, I Chose rather the latter ; especially considering thy Inadvertency, by reason of thy youth and voluptuous Education joyned with a passing good and flexible Nature and Disposition innate and inherant in thee.

Yet I could not (such my zeal for thy welfare) But, with Indignation take Pen in hand to deter thee if possible, from that Destructive Course, thou seemest to me thou art running Post and Headlong into. And since thou art pleased to acknowledge me thy *Friend*, as well as an *Alliege* I shall, as neer as I can, manifest

## Of Marriage.

3

nifest my self in this following advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Relation* or a *Brother*.

I could never have imagined all my former discourse, inculcated admonitions, should make so little Impression in thy Intellects. But since words are but Air and vanish with thee as soon as they are uttered, I shall once more, for thy edification, fix them in this small Book. And let my discourse remain as a Perpetual Monument between thee and me, that I have faithfully like a Friend, and a true one, given thee timely and seasonable advice.

B 2 And

## Of Barriage.

And afterwards, If thou wilt Hate Instruction, confess to thy Shame, that thy Destruction is of thy self.

Remember that the very Latin word *Nubo*, To Marry, is almost enough to be said against thee: The Greek word is *νεμειναι*, or *νυμφευομαι*, *ex νεφω*, *Nubes*, A Cloud; Because the Bride covered her Face with a Vail when she was brought to her Husband, as a Token of her being under the Power and Command of her Husband. And though this properly, therefore, belongs to the woman, since, *Spousa dicuntur nubere quod capita relabant*; A [Chanoph] yet, it may very

Definition,  
Nature of  
Marriage.

very well be ascribed to the  
*Man* when she is Master,  
 And how common that is,  
 every house almost, will in-  
 form thee.

Tis but a Cloudy busi-  
 ness then, or rather to be  
 under a Cloud to be Mar-  
 ried. For the *Greek* word  
 νέφος, *Nubes*, & *Cloud*, is from  
 the *Hebrew* word *may*,  
 [ *Gnabath* ] so called from  
 their Density and thick Ob-  
 scurity, as if a Man were  
 overwhelmed in Darkness  
 when Married and lost in a  
 Fog (as we use to say) He  
 having given Hostages to  
 Fortune, and is, as it were,  
 a lost Creature in the  
 World, it being the Impe-  
 diment to great and noble



## Of Marriage.

Achievements; A lett, oft  
 times, to all good and gene-  
 rous enterprizes; An hin-  
 drance to Preferment, And  
 a Rock on which more are  
 Split than Saved, which is  
 worst of all; since, for the  
 most part, a Man thereby  
 marrs his Fortunes: For  
 the word also signifies Ad-  
 versity and Trouble, or a  
 multitude, that cover and  
 darken as Clouds do, or if  
 you will, a multitude of Af-  
 flictions, Adversities and  
 Troubles.

Wedlock is a Bondage  
 a Yoak, *Fugo ex Fugum*  
 stuff with many Miseries  
 Cares, Fears, Discontents  
 and Vexations. The Atlan-  
 tick or Irish Seas are not so

oft turbulent as a Litigious Wife ; which made the Devil when he had power to rob Job of all, leave him his Wife only to Torment him. *Better dwell on the Houfe Top, than with a Brawling Wife, Prov. 21. 9. 25. or in the Wildernefs with Tigers, Bears, and all manner of Savage Creatures, Prov. 21. 19. The Contentions of a Woman are a continual dropping, Prov. 27. 15. No Wickednefs like unto her, ſhe makes a ſorry Heart, an heavy Countenance, a wounded Mind, weak hands and feeble Knees, Ecclef. 25. 25. And thus it becomes an heavy Yoke.*

Millions of Families [ my *Philogynus* ] and Gallant Men have been undone by their Wives. *Eve* the first Woman and Wife, though *she was Flesh of Adams Flesh*; yet he and all his posterity found *she was more Bone than Flesh*, to their woful experience, she being the introducer of Sin and Death. And *Solomon*, though he was the Wisest man, had his heart turned aside by his wives, after other Gods, 1 Kings 11. 4. And so the strongest man *Sampson* was deceive by *Dalilah* to lose his Strength, *Judg.* 16. 18, 19. by which he lost his Eyes and Life, v. 21, & 30. So *Jobs* Wife tempted him

him to *Curse God*, Job 2. 9. And in profane stories we find *Socrates* perpetually vexed with *Zantippe*, Our *Edward* the Second murdered by the means of his Wife *Isabella*, and *St. Lues* tormented by *Eleonora*, with millions of such like examples. Nay *Marriage*, oft-times, is an hindrance of our course Heaven-ward, making many say with that foolish Fellow in *St. Luke* 14. 20. *I have Married a wife and cannot come.* And *St. Paul* might justly conclude, 1 *Cor.* 7. 28. such as *Marry* shall have trouble in the *Flesh*. For they that enter into *Wedlock* may very well expect variety of

## Of Marriage.

molestations, & many vicissitudes, vexations, afflictions on afflictions, and daily new changes from better to worse, from pleasure to pain, from joy to grief.

This Hint, my *Philogynus*, what marriage is, will easily appear to be true, if we but a little examine or consider the *Designs, intentions, or ends of Matrimony; The Reasons of thy Love or Fondness; and Compare them with a single Life.* So shall we be the better able to judge of that condition, and clearly see whether there be any thing delectable or inviting in that state of Marriage, which thou seemest so much to desire  
and

and admire. *Dulce bellum  
inexpertis*; War is sweet to  
them that know it not.  
They that never endured  
hardship, nor came within  
Gunshot more then in con-  
templation, think it an ex-  
cellent thing to be a Soul-  
dier, when they read of the  
Conquests of *Alexander*,  
the Triumphs of *Cesar*,  
the Trophies of *Achilles*  
and the like. So whilst  
they spend their time in  
Kissing, Toying, Fooling  
and Dallying, they think  
themselves in *Paradise*, they  
have strange *Cimara's* of  
the felicities of a Wedded  
Life, and become in Love  
with their Yoak, long for  
their Fetters, and are mad  
till

# Of Marriage.

till they have lost their freedom, till they are undone. For as some will, *Matrimony, is matter of Money; Marrying, Marring; Wedlock, Fellock*; which is the true Orthography of the word they say, viz. of a Wife.

## AN ACCROSTICK.

**W** is Double Woe,  
**I** Naught else but Jealousie,  
**F** is fained flattering, fraud  
**E** is naught but Enmity.

If in thy Name there be such  
 strife,  
 Then Fates defend me from  
 a Wife.

The



The chief Ends and Designs of Marriage, then, are these two :

First, For Society, it being \* *not good for Man to be alone* ; and therefore the woman was given to him for an help meet. \* Gen 2. 18.

Secondly, For the \* *continuation of our kind*. \* Gen. 1. 28

Mem-

## MEMBER. I.

Of the first end of  
Marriage, Society  
no Society.

**I**T were, my dear *Philology*  
*nus*, an happy state, as  
*Heaven upon Earth* indeed  
did Marriage always (always  
did I say? nay but *once in a*  
*thou( and times )* answer this  
end. Could it make them  
*agree* as they ought; be  
*equally* coupled; draw one  
way in their *yoak*, ( for you  
must remember 'tis *but* in  
*Toak* at best ) and make their  
*Lives Sociable* by doing each

# Marriage, what.

15

of them their parts, (which makes the Society) as follows.

## Sect. I.

What Society in Marriage is.

**I** Et's first consider what this sweet Society in Marriage is; and then, whether we usually find it so. There is something to be done then on both sides to make it a true Marriage.

As, The Man must love her with a sincere, constant, intire, pure and chaste Love, \* as Christ loved the Church, \* Eph. 5. 25 or as † he loves himself, or † Eph. 5. 28, his 29.

*The Duty on  
the Mans  
part.*

his own Flesh; cherishing her with all kindness and tenderness, letting her want nothing to his power, is requisite for her quality; covering her weakness, and avoiding all bitterness, injurious or vexatious words or actions towards her; giving her rather honour and respect, because she is the weaker Vessel; advising meekly, instructing, directing and counselling her in all things soberly; dwelling with her according to Knowledge, 1 Pet. 3. 7. in the fear of the Lord; forsaking all other, keeping solely to her Body alone, defending and vindicating her from all injuries, & the like.

And

And the woman must *The Duty on*  
*obey and submit to her Hus-* *the Womans*  
*bands Authority, as unto* *part.*  
*Christ himself, Ephes. 5. 22.*  
*As it is fit in the Lord, Col.*  
*18. 3. ( because she was*  
*made out of Man, of his Rib,*  
*1 Cor. 11. 8. And, she was*  
*made for him, and not he for*  
*her, v. 9. Besides, she was*  
*first in the Transgression,*  
*Tim. 2. 14.) reverencing*  
*his Person, giving him all*  
*due respects, as her Head,*  
*in word and deed, carriage*  
*and deportment, assisting*  
*him in every thing, as to*  
*tender his Soul, to cherish his*  
*Body, to manage his Estate,*  
*and Family; and to add to*  
*it if possible, and preserve*  
*it, promoting his Credit*  
*and*

and affairs, especially in his  
 Calling ; preserving his  
 name and credit, locking  
 up his Secrets in her own  
 bosom ; and manifesting  
 all respects that she is  
*Wife* ; for *she is only a Wife*  
*indeed, that is an help-mee*  
 not only an *Help* to his  
 Husband, but a *meet help*  
 The Man else, has Married  
 only a *Woman* ( to say the  
 best ) but not a *Wife*.

Thus Marriage may be  
 a sweet and sociable condition.  
 And if thou canst  
 meet with such a Wife  
 then thou mayest be happy  
 and then it should be the  
 first thing I would advise  
 thee to.

But when we find (my  
*philogynus*) an hundred  
 thousand Shipwrackt, for  
 one that arrives to his sweet  
 haven of contentment in  
 Marriage; it should make  
 mee, methinks, tremble  
 and fear to enter into this  
 Tempestuous and Dange-  
 rous Ocean, full of Rocks,  
 and perpetually molested  
 with Impetuous Storms.  
 To examine which

SECT.



## Sect. 2.

Of the Events and  
Concomitants of  
Married Life.

**L**et's duely and rightly  
without prejudice, con-  
sider. Where is a good  
Wife to be found? Behold  
this have I found, counting on  
by one, to find which I find  
not, one man of a thousand  
have I found, but a Woman  
among all those have I now  
found, saith the wisest, Eccl  
cles. 7. 25, 27. and one that  
had experience enough in  
the Sex. Do but remem-  
ber my dear Philogynus, that  
Beauty

Beauty and Honesty (as I  
 noted in another book) sel-  
 dom agree. Can she be  
 Fair and Honest too?  
 straight personages have oft  
 times crooked conditions;  
 fair Faces, fowl Vices; and  
 frequently, which is worse,  
 foolishness to boot. *Non*  
*boni generum sed malum gentium;*  
*non nurum, sed furiam, non*  
*collesta comitem, sed litis fomi-*  
*onem domi habebit.* Marriage  
 is a Lottery, nay the great-  
 est hazard imaginable, an  
 East-India voyage is not  
 so perilous, thou art  
 made or marr'd as it proves.  
 she happen to be humerous or  
 ill-humour'd, when she has not all  
 in her mind, thou hadst as  
 good be out of the World;  
 there's

## Events of Marriage.

there's nothing but discontent and a continual noise and strife. *If she be simple and not so wise as she ought* thou hadst better have Married an Image of Stone. For shee'l disgrace thee in all times and places, and ruin thy affairs. *If she be wise* 'tis as bad, if not worse for shee'l slight thee and thy Judgment, and be peremptory, rule all her self though she destroy all with *Phaeton*. *If she be not neither* and cleanly thou wilt loose her; *if too curious and delicate*, shee'l ruine thee the way, shee'l spend thy substance; and as *Lucian* observes, *All Arabia will not serve to perfume her hair.*

She be a Beauty, and Airy,  
Thee'l put thee quickly into  
A *Decons* Livery. If she be  
Homely or ugly, she'l Paint;  
and that's odious; and if  
She don't, her very looks  
will prove a sufficient anti-  
dote against Love. If she  
be an old Maid, 'tis an hun-  
dred to one but she dies of  
her first Child. If a young  
one, 'tis as hazardous whe-  
ther she have any Breeding,  
or any discretion to manage  
her business; or be not  
puxome, lustful, and so, if  
she be not pleased you  
know *where* and *when*, thou  
hadst as good be Hanged,  
as she'l Cuckold thee, and  
make thee weary of thy  
Life. If a rich widow it is  
thou

## Events of Marriage.

thou Marriest, thou art for ever ruined, shee'l make away all before hand to her Children, and still purvov for them out of thy estate too; for as the *Italians* say well in their Proverb, *that Marries a wife with five Children, Marries five Thieves.* Besides, shee'll always be tormenting thee with the virtues of her first Husband, though he had none, than which, nothing can be so tormenting & odious. So that if thou choosest a Widow, *Philogynus* let it be such an one whose first Husband was Hanged or worse, to avoid the Plague of being told of this and that of her first Husband.

for band, which must needs  
 speak a defect in thee; and  
 he won't that, think you, be  
 exceeding pleasant and a-  
 greeable to thy Spirit? Thus  
*Conjugium* becomes *Conjur-*  
*gium*. On the other side,  
 if thou marryest a young  
 Widow, 'tis ten to one but  
 shee'll ask more then thou  
 art able to give her, and  
 then the word *Husband* will  
 be a very pretty Vizard  
 mask for her to hide her  
 Tricks. The very name  
 of being Married is enough  
 to salve all her Sores, Slips  
 and Abominations. If she  
 be of no fortune (and want  
 haire) shee'll bring Sorrow,  
 Trouble, and Beggery with  
 her, which is worst of all.  
 C If

## Events of Marriage.

If she be Rich, Well-born, and of any high or numerous Family, thou wilt be undone by her Friends perpetual lying upon thee: Besides, shee'l be so Lofty, and insolently imperious, that thou hadst better be Dead out of the way; for she must Rant, Revel, say and do what she list in this her *Oligarchical* Government; and begger thee at last. In taking a Portion thou sellest thy Freedom and Liberty, and becomest a slave for one day of Marriage compleat; viz. Her wedding Night, and day of Death; and so the Evening and the Morning make that day: All the rest being



being stuff with Cares,  
Fears, and Miseries.

*Oh Heavenly Powers! why did  
you bring to light*

*That thing called WOMAN,  
Nature's oversight?*

*A Wayward, a Froward, a con-  
stant evil,*

*A seeming Saint, sole Factor to  
the Devil;*

*That She-born Tyrant full of  
Misery,*

*A gilded Wethercock of Vanity:*

*That being Damn'd, she first be-  
gan to fall,*

*From bad to worse, from worse  
to worst of all.*

*So is she wretched, nay she's far  
more vile,*

*Than the deceitful weeping Cro-  
codile.*

C 1

These

## Events of Marriage.

These and innumerable such like Torments, Miseries, Vexations, Auxieties, and all that Envy, Malice, Fury, the Devil and Hell it self can't invent, my *Philogynus*, are the Concomitants of a married Life. What canst thou marry then? What sayest thou now? Art thou still so mad as to desire a Wedded Life? Take warning by him whom thou know st was almost ruined by a *Cross*, *Unloveing and Undutiful Wife*. *Fœlix quem faciunt aliena Pericula cautum.*

Is there *any Society*, think you in all this? Are such *Women Helps* to Men? And, if not, they are far from

from *Helps meet*. 'Tis much better for a Man, therefore, *to be alone*, than to be joyned to one that will put him *out of himself*, put him *beside his Wits and Sences*, and make him *neither enjoy himself nor others*. Since Marriage was first designed by GOD for *Love, Peace, Concord*, and to be an *Help each to other*, ther's the *Society*. Whence I may infer (if the Proverb be true that Marriages are made in Heaven) that such had no friend there.

But this is not all, and therefore, *Philogynus*, Let's now a little *consider the reasons of thy Love* (if there be any) *and Fondness*, on what

## Events of Marriage.

grounds and basis they are  
 bottomed, that thou mayest,  
 if possible, be weaned from  
 this itching humour of thine,  
 this *Amabilis insania*, this  
 sweet Frenzie, this *Glacupicron*  
 Passion thou art in.  
 For, by so much the more  
 do I really pity thee beyond  
 those that are in *Bedlam*, by  
 how much thou exceedest  
 them in *madness*.

See

S E C T. III.

*The Grounds and Reasons of Love, Reasonless & Groundless.*

**I**N the first place, then, let me tell thee before I rip them all up, and that plainly as my friend, *what Love is*, I mean *that Devil-passion of Love* thou art in, (and therefore since I desire nothing more thereby, than thy wellfare, by preventing thy ruine here, and perhaps, for ever hereafter; I hope thou wilt as kindly

C 4      accept

\* Jupiter  
himself can-  
not be in  
Love and  
Wise both at  
once.

accept of what I say to thee,  
as it was intended by me )  
which I define thus, *only a  
desire bred of liking, and the  
product of Folly*, as I obser-  
ved in my last Treatise I  
gave thee) nay, 'tis impos-  
sible to Love, \* and to be  
Wise (as will be seen by  
the sequel of this discourse)  
Plato calls it *magnus Daemon*,  
the great Devil; and though  
I am sufficiently sensible the  
Platonists do usually term  
the good as well as bad An-  
gels, *δαίμονες*. And Ploti-  
nus makes a question whe-  
ther it be a Devil or a God,  
or whether it be partly one,  
and partly the other, or a  
Passion, and concludes, it  
participates of all three. But,  
however,

however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine all the sorts of Love, their Beginning, Nature, Objects, Difference, Extent, Power, whether it be a Virtue or a Vice, Good or Bad, &c.

I say, in the Definition it is a *desire* bread of *Liking*, &c. and I told you \* else- \* *Lib. citat.* where, that *desire* is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil. To which add, that as *Desire* wisheth, *Love* enjoys; like *Jacob* and *Esaü*, one takes the other by the Heels, and



## Grounds of Love

when Desire ceaseth, Love is enjoyed ; *Desire* is absent, *Love* is present. Now, As *this desire is bred of liking* we may make *as many sorts of Love*, as there are *Objects* which are always good, or seem to be so, *omne pulcrum amabile*, every beautiful thing is amiable, lovely and good.

From the aforesaid goodness, proceeds *Beauty* ; from *Beauty*, *Grace* and *Comeliness*. These are *Hippocrates*' Twins, and are divers, as they arise from divers objects: and so they affect and please the *Eye*, *Ear*, *Feeling* and other *Sences*, which compel us to *Love*, and make us desire the fruition

of the object; To Seeing and Hearing, belong Beauty and Grace chiefly; But to all the rest of the senses, Pleasure: For were it not really so, or pleasing and gracious in our eyes, we should not desire. Whence Plato defines it thus: (a) Beauty is a

(a) Form aesthetically shining or sparkling brightness resulting from ex ipso bono effused good by Ideas, seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one. There is an Intellectual Love, as G O D, who is Love in the abstract, and so, Love may be said to be without Father or Mother, being before the World was; and, indeed, the Procatartick

(a) Forma est vitalis fulgor ex ipso bono manans per Ideas, Semina, rationes, umbras effusus. Animos excitans ut per bonum in unum redigantur.

catartick cause of the  
Worlds Creation and Re-  
demption.

*Ante Deos omnes primum ge-  
neravit Amorem.*

And so the *Angels* mani-  
fest their Love towards  
poor mortals here on Earth,  
in rejoycing at the Conver-  
sion of us miserable sinners,  
and in garding of us; And  
therefore, I think, I may say,  
without the imputation of  
superstition, they Pray and  
make intercession for us.  
*Men* have also an intelle-  
ctive Love, and is founded  
either on *Pleasure*, *Honesty*,  
or *Profit*. To the first are  
reserved all delightful ob-  
jects,

jects, *Women, Children, Friends, rare Edifices, &c.* To the midmost, the Love of honest things, *Virtue, Wisdom, and all that is good* (*for in medio consistit virtus*) much to be preferred before the other two. To the last, *Profit, Health, wealth, Honour*, (which seem rather to be *Desire, Covetousness, Ambition*, than Love.) However, to these are all the Desires and Loves of man-kind referrable, though they be very various you see, as the objects are.

Now we are to know (as to the nature of Love) what I noted elsewhere. 'Love

'is \* an emotion of the \* *Fol. 148,*  
'Soul, inviting it by the &c.  
'motion

## Definition of Love,

'motion of the Spirits t  
 'joyn in will to the object  
 'that seem good and conve  
 'nient for us, viz. so t  
 'joyn in will, as to make  
 'mans self and the thing be  
 'loved one and the same  
 '& therefore the motions o  
 'the blood in Love, as also o  
 'the Spirits (if simple and  
 'alone, and not joyned  
 'with *Desire, Joy and Sad*  
 '*ness, &c.*) are even, as also  
 'the Pulse, but greater and  
 'stronger than ordinary  
 'emitting more heat, and  
 'creating digestion; and  
 'therefore is an health  
 'Passion. And this pro  
 'ceeds from the tie that  
 'between the Soul and the  
 'Body; As, when any corpore  
 'pore

‘poreal action is joyned  
‘with a thought, one still  
‘accompanies another, as is  
‘apparent in such who have  
‘an aversion to some medi-  
‘cine; they cannot think  
‘on it, but the Taste, Smell,  
‘&c. comes also immedi-  
‘ately into their thought;  
‘For, the *Blood*, or some  
‘good & delectable Chyme  
‘getting into the Heart,  
‘and becoming a more con-  
‘venient Alimony then or-  
‘dinary to maintain heat  
‘there, the principal of  
‘Life; occasion the *Soul* to  
‘joyn in will to this Alimo-  
‘ny, viz. To Love it:  
‘And thus at the same time  
‘the Spirits descending from  
‘the *Brain* to the *Muscles*,  
‘might

## Definition of Love,

' might press or agitate the  
 ' parts from whence it came  
 ' to the *Heart, Stomach,* and  
 ' *Intrals*, whose agitation  
 ' increaseth the Appetite  
 ' or to the *Liver and Lungs*  
 ' which the Muscles of the  
 ' *Diaphragma* may press  
 ' Whence the same motion  
 ' of the *Spirits* ever since  
 ' accompanies the *Passion* of  
 ' *Love*. In this kind of Love  
 ' then, there are two effects.  
 ' *Benevolence & Concupiscence*  
 ' The former is when we wish  
 ' well to what we Love;  
 ' the latter, when we desire  
 ' the thing Loved. There  
 ' are *different Passions* also  
 ' that participate of *Love* (as  
 ' will be presently shewed,  
 ' which causeth it to vary  
 ' its



its name ) However, *Love* is not always the same and alike, for it admits of degrees : As, when we esteem an object of Love less than we esteem our selves, it may be termed only an *Affection* ; when we value it equal to our selves, it may be termed *Friendship* ; when more, *Devotion*. And sometimes we love meerly for the possession of the object whereunto our passion relates, and not the object it self for which we have only a desire mixt with other particular passions, as *Ambition*, *Avarice*, &c. But the Love a generous Soul and a man of Honour  
• bears

## Definition of Love,

' beareth his friend, is of a  
 ' other and purer Nature  
 ' and that of a Father to his  
 ' Child is more Immaculate  
 ' and Sublime.

' And forasmuch as the  
 ' objects of Love are repre-  
 ' sented to the Soul by the  
 ' senses both *External* and  
 ' *Internal*; it will follow  
 ' there are two sorts of  
 ' Love, according to the  
 ' object whether *good* or  
 ' *handsom*; For when we  
 ' judge any thing good and  
 ' convenient for us by our  
 ' *internal senses and reason*,  
 ' we may most properly  
 ' term it *Love*. If it be  
 ' judged by our *external*  
 ' *senses*, we call it *handsom*  
 ' and so we like it, which  
 ' *passion*

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' *passion of Liking* is usually  
 ' more violent than *Love*,  
 ' because what is conveyed  
 ' to the *Soul* by the *sences*  
 ' makes greater impressi<sup>o</sup>n;  
 ' and yet presents things  
 ' more false, than what is  
 ' communicated to it by  
 ' *Reason*.

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' *Love* proceeding from  
 ' *knowledge* (as 'tis clear it  
 ' does) must needs precede  
 ' *Joy* and *Sadness* (except  
 ' when *Joy* and *Sadness* pro-  
 ' ceed from *knowledge*)  
 ' and when the things  
 ' this *knowledge* inclines us  
 ' to *Love*, are, in them-  
 ' selves truly good, *Love* is,  
 ' then, most *Excellent* and  
 ' *Transcendent* : For it  
 ' joyning

## Definition of Love,

'joyning things that are  
 'truly good to us, we are  
 'thereby rendered more per-  
 'fect. Neither can it there-  
 'be in excess; The more  
 'that can be, does joyn us  
 'so absolutely to those good  
 'things, that we distinguish  
 'between the Love we have  
 'to them and our selves  
 'which cannot be Evil.  
 'Nay, Love is so good, that  
 'were we embodied, we could  
 'never Love too much. Nei-  
 'ther can it fail of produ-  
 'cing Joy, when grounded  
 'on Reason, because it re-  
 'presents what we Love,  
 'as a good belonging to  
 'us.

Among

Among those various and  
innumerable ravishing ob-  
jects which excite us to  
Love, and captivate our  
souls, *Beauty*, though the  
Commonest is not the least.  
And this is also divers,  
There is a *Beauty* arising  
from GOD: There is one  
Beauty of the *Soul*, another  
of the *Body*. A *Gomely-*  
*ness*, and *Grace* in *Virtue*  
and a refulgent Beauty. A  
Beauty from *Speech*, *Gesture*,  
*Deportment*, *Action*, *Shape*  
and *Form* of *Creatures*, &c.  
And their names vary ac-  
cordingly. As, the *Love*  
of *womens Beauty* is termed  
*Lust*. Of *Pleasure*, *Con-*  
*cupiscence*; of *Honour*, *Am-*  
*bition*; of *Money*, *Covetous-*  
*ness*,

ness, &c. And is either  
Virtue or Vice; Good or Bad

**A**Pious Holy Love there is  
and our Heroick, Vain, and

**P**antastical Love. As (b)

**P**ausanias makes two Ve-  
nus's, one ancient and with

out a Mother, from Heave  
and Celestial, the other

younger, begotten of Jupite  
and Dion, which we com

monly call Venus. The  
latter of which, is the D

vil thou art possessed with  
For so *Ficinus* in his Com

ment on this place Cap.  
calls these two sorts of Love

Devils; or, good and bad  
Angels, (to speak to the

common capacity) that  
still attending on our Soul

The former elevates our  
Spirit

(b) *D*ua ve-  
neres, duo  
*A*mores;  
*q*uorum una  
antiquior &  
*s*ine matre,  
*C*alo nata  
*q*uem Cale-  
*s*tem venerem  
*n*uncupamus;  
*A*ltera vero  
junior, a Jove  
& Dione  
prognata,  
*q*uam vulga-  
rem venerem  
vocamus.

Spirits and Souls to Heaven;  
 The latter depresses them  
 to Hell. The first is from  
 God; the latter from the  
 Devil. That of (c) Lu- (c) *Alter*  
 dan is good, where he says, *mari ortus,*  
 one Love was born in the Sea, *ferox, vari-*  
 which is as raging in young *us, fluctuans,*  
 Mens breasts, as the Sea its *Inanis,*  
 self, and causeth burning lust; *juvenum*  
 The other is that golden Chain *mare refe-*  
 which was let down from *rens, &c.*  
 Heaven, and with a divine *alter aurea*  
 rage ravisheth our Souls made *catena Calo*  
 the Image of God, stirring *Demissa bo-*  
 us up to comprehend the In- *num furorem*  
 nate and Incorruptible beauty *mentibus*  
 to which we were once Crea- *mittens, &c.*  
 ted.

The former Devil, How-  
 ever, that thou hast in thee  
 carries the Bell, and is most  
 com-



commonly received for *Porus*. From whence this Devil came, whence he sprang, and what his original was, is hard to determine. Some think this troublesome Fellow to be begotten by *Porus* the God of liberality and generosity of *Penia*, Poverty; who she came a begging to a place where all the gods were invited to a merry-meeting on *Venus's* birth day, when *Porus* half Fuddled begot him, quite intoxicated with *Penia*; and therefore *Venus*, ever since, attends upon him. Others tell us he was before all the gods were, and sprang from *Terra* and *Chaos*, Many, again will have

have it that, at first, Men were as it were double, having two Heads, four Arms, four feet, &c. And for their Pride, thinking themselves no wise inferiour to the gods, were by them, at a general council, divided into two; and so, by Love, they hope to be again made one. And this fiction agrees very well with *Moses*, Gen. 1. 27. where we find both *Male* and *Female* were in one flesh, compared with Gen. 2. 24. Mat. 19. 6. Ephes. 5. 31. And when separated, made one flesh again. And this fancy has given others occasion to feign it thus; That *Vulcan* the god of *Smiths* meeting (once

D upon

upon a time) two Lovers, he bidding them ask what they would of him and he would grant it; they begged to be new forged in his Laboratory, and to be made one, which he presently did, and so, ever since, *true Lovers are either one, or desire to be so.* Others again will have this *Brat* to be the very same *Fire Prometheus* fetch't from *Heaven*. But when we have done all, we must conclude his *Pedegree* to be so ancient as no *Ppet* could ever yet find it out, his *Antiquity* being as old as the *World* it self. As *Phadrus* maintains, in *oratione in laudem amoris Platonis convivio*: or at least as  
the

the existence and being of Man. Begotten only of Phansy, and an Idle Itching Humour, not worthy a sober mans thought, ending in a Sigh.

And yet, as Idle as it is, such is its universality and sovereign power, as it has given occasion ( not perhaps unjustly ) to the Poets, to esteem him a god ( and that of the first Rank, commanding *Jupiter* himself to descend in a golden shower, and to be metamorphosed into a Bull, a Shepherd, a Satyr, a Swan, \* Cuckow, and any shape to enjoy his desire. Nay, as (d) *Lucians Juno* upbraids him, *Cupid's* playgame he was. And

<sup>+</sup> For the Love of Juno as *Lilius Giraldus* tells us. (d) *Ludus Amoris* *Tues.* Tom. 4.

(e) Tom. 3. the same (e) Author brings  
*Diol. Deo-* him in complaining of *Cu-*  
*rum.* *pids* tormenting him so, he  
 could not be quiet for him.  
 Sullen *Saturn* also was actua-  
 ted by his heat, and be-  
 came his meer slave all over  
*Creet*. Neither could the  
 furious god of War *Mars*  
 resist his stroaks, but be-  
 came his Captive; making  
 him roar louder than *Sten-*  
*tor*, and tript up his Heels  
 so that he covered nine  
 Acres of ground with his  
 fall. So *Vulcan* being cast  
 down from Heaven by him,  
 though he was a Summers  
 day falling, at last in *Lem-*  
*nos Isle*, brake his Legg and  
 complained of his fury. In  
 the like manner he insulted  
 over.

over *Mercury*, *Pan*, *Bacchus*,  
and all of them. *Neptune*  
himself with his Ocean  
could not quench one of  
his Flames. And fridged  
*Cynthia* bewails her Tor-  
tures he put her in for *Endy-  
mion*. *Hercules* the great  
subduer of Monsters was  
himself subdued by him.  
And *Apollo* that cured (as  
he thought) all Diseases,  
could not find out a remedy  
for his wound. Nay he  
spared not his own Mother  
*Venus*, but tost her from  
Pillar to Post, from Hea-  
ven to mount *Ida* for *Anchi-  
ses*, thence for the *Assyrian*  
youth to *Libanus*: notwith-  
standing she threatned to  
clip his wings, break his  
D 3 bow,

bow, and at last whipt him, as *Plutarch* in his *Triumphs of Love*, notes:

Neither doth he tyrannize thus over the *gods* only, but *Devils* too. Instances of which we are most plentifully furnished with from *Authors* worthy of Credit; As the *Telchines* Lusts and Rapes recorded by the *Platonists*, the innumerable relations of those *Incubi* and *Succubi*, *Faunes*, *Satyr*s, *Nymphes*, met with almost in every book, who were nothing indeed but *Devils*, nay and *Moses* in *Gen. 6. 2, 4.* tells us, *The Sons of God*, which were the *Angels*, went into the *Daughters of men*, seeing them to be fair,



fair, and of them begat Giants,

And this \* *Lactantius* con- (f) *Lib. 14.*  
firms, where he affirms, *Cap. 15.*

God sent Angels to the Tuiti-  
on of men, but whilst they  
lived among us the Prince of  
Darkness burning in Lust  
tempted them by little and  
little to this wickedness. But

it is more common with the  
infernal Angels, who have  
been frequently married to

Men and Women, (g) *Sen- (g) Lib. 6.*

*nerius* gives us an instance *Part 9.*

of one *Barbara Vortubers,* *Cap. 6.*

who confessed *Anno 1624.*

she had often lain with the

Devil, and was impregna-

ted by him of two Hirsute

Creatures like Mice, hairy,

and that black, which she

bore but a month before she

(h) *In his*  
*Comment on*  
*Ovids Me-*  
*ramorph. on*  
*Orpheus.*  
 (i) *St. Au-*  
*gustin de*  
*Civ. Dei lib.*  
*5. Malleus*  
*malefic. quest.*  
*5. part 1.*  
*Godlemanus*  
*lib. 2 Cap. 4.*  
*Plutarch.*  
*vit. Numa.*  
*Paracelsus*  
*De zilphis.*  
*Jacobus*  
*Renffus, lib.*  
*5. cap. 6 fol.*  
*54. Philo-*  
*stratus lib. 4.*  
*de vita Apol-*  
*lonii. Giral-*  
*dus Cam-*  
*brensis*

was delivered. (h) *Sabine*  
 informs us of a Gentleman  
 of *Bavaria*, who excessive-  
 ly lamenting the loss of his  
 Wife, the *Devil* in her  
 likeness came and com-  
 forted him, promising him  
 to come and live with him  
 again if he would leave his  
 Cursing and Swearing,  
 which he was much addict-  
 ed to, and be new Married,  
 which he consenting to, he  
 lived with this cunning  
*Succubus*, she governed his  
 house, and had many Chil-  
 dren by him, but was al-  
 ways Pale and Melancholly,  
 till one day she fell out with  
 him, and he swearing at  
 her, she immediately va-  
 nished, and was never seen  
 more.

more. But such like examples are infinite in those learned Writers; wherefore I shall not need to particularize more in so clear a case, but refer you to them for farther satisfaction.

*Itinerar Camb. lib. 1. Hector Boethius Hist. Scot. Cardan lib. 16. cap. 43. Valesius de sacra philo cap. 40. Ci-*

*cogna lib. 3. cap. 3. Delrio, Johan. Nider Fonicar lib. 3. cap. 9. Bodinus Dæmonolat. lib. 2. cap. 7. Pererius in Gen. in lib. 8. cap. 6. ver. 2. Lipsius, Jacobus Sprangerus. Nicholas Remigius, our King James the 6th. of Scotland, and first of England, his Dæmonologie.*

Yet many there are with Michael Scot, Johannes Wierus, Enwichius, Enealdus, Blarmanus and others, that look on all these stories of Devils, Witches, Incubi, or Succubi to be mere Phan-

sies, idle Cymera's and Delusions, nothing at all of truth in them. But *St. Augustin Lib. Citat.* doth assert it, as nothing more true; so doth *Zanchy cap. 16. lib. 4. de oper. Dei, Thomas Erasmus de Lamiis, Dandinus in Aristot. de Anima, lib. 1. Text. 29. Com. 30. Sprangerus, Bodinus, lib. 2. cap. 2. &c.* wherefore I shall add no more in this place.

And our very Eyes will evince us how it hurries Bruits and Birds into its trap, and makes them so outrageous that they'll kill each other, as is frequently seen in *Horses, Dogs, Bulls, Boares,*

Boares, Stags, Game-Cocks (k) There is  
and Swans, (k) &c. a civil Love

also among  
them even to the very kind, though they be  
both of a Sex. If they be trained up also with  
Creatures of another kind, they are exceeding  
fond each of other, as the Lyon and the Dog  
in the Tower; and how loving Dogs, Horses,  
and other Creatures are to those that treat them  
well, is every where obvious.

Nay the very inanimate  
Creatures are not exempt-  
ed from his Fury and Ty-  
ranny; As, we see the  
Loadstone draws Iron; The  
Olive and the Myrtle em-  
brace each other; The Ivy  
and the Oak, and a great  
Sympathy there is between  
the Vine and the Elm, and  
as great an hatred between  
the Vine and the Bay-tree,  
for

## Love's Power.

for it kills it if it be set near the Vine. But that which is as remarkable as any, is that of the *Palm-tree, Male and Female* which grow in Love if they be set within sight of each other, and exceedingly refreshed when the Wind brings the scent of the one to the other; whence it is a present cure, if these Trees at any time begin to Pine and Wither, or if they thrive not well, to tie the Branches of the one to the Body of the other, or the Leaves, whereby both flourish the better.

Thus you see there is an *Intellective, Natural, Sensible,* and a *Rational Love,* which

which Last is applyed to *Men*, because they are rational Creatures (or ought to be) not, that *Heroick Love* is to be termed Rational, it being, indeed, nothing but *filthy Lust*, and so, the truth is, deserves not the name of *Heroick*; But however so it is commonly termed, because the *Grande*s and *Heroes* of the world are, and have been most addicted to it. The *Rationality* of which is next to be examined.

All this that hath been said, being considered, it will easily appear *Plotinus* his words are true; that this *Devil Love*, is not only partly *Devil*, partly *God*,  
and



and partly a *Passion*; but really and in truth all three, the *God of Gods*; subjecting them all unto himself, the most powerful of them all; to whom all give obedience and adoration through their own sensual appetites which leads them thus Captive. An *itching burning Lust* (as was now noted) not worthy the name of *Love*, and nothing else, *is this great god*. Wherefore *Aristophanes* says very well, that he was with *Scorn* and *Shame* cast out of the *Council* and *Society* of the *gods*, banisht *Heaven*, and confined to this low *Region* of the *Earth*, and had his *Wings* Clipt that he

he might come no more among them: And there he has remained ever since, and can rise no higher, he may go lower into Hell, indeed; but nothing that is Impure can come into Heaven. Let's now proceed; after you have consented to call him *Lust* ever hereafter, not *Love*.

Sub-

## Sub-Sect. I.

*What the Grounds and  
Reasons of Love  
are.*

**A**ND here I must confess unto thee, *Philogynus*, that I acknowledge an *honest Love* there is, and *Natural*, which none alive can, or ever could resist; talk what they will of the *Stoicks*, they must be *Stocks* and not *Men* that love not a *Woman*; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements  
and

and devices, which are *incantationes instar*, as so many Charms. But, why these should enduce thee to Marry without more excellent endowments of the Soul, I see not, my *Philogynus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built, to these *six Divisions*. 1. Is, or ought to be, that which few find, *Virtue, Piety and Honesty*. 2. *Beauty*. 3. *Riches, Greatness*. 4. *Apparel, Deportment*. 5. *Familiarity, Discourse, Singing, Musick, Dancing*. 6. *Lust*. Goodly grounds all! and so they will

will appear, *Philogynus* be  
when we have searcht into  
them.

*Tis thy Infirmary* makes  
these so Amiable to thee, and  
makes her lovely in thy  
sight, *not Nature*; neither  
is she *really* so, forasmuch as  
no man else is of thy mind;  
or, to speak the best of it,  
(since thou *canst give no*  
*reason for Love*) evident it  
is, 'tis nothing but thy *Fan-*  
*cy*, than which, what is  
more Idle, Vain and Ridi-  
cule?

But that it may the  
plainer appear to thee, we  
will a little pry into them  
all in order, and we shall  
find, *That the sensitive fa-*  
*culty in thee over rules, for*  
*the*

ynus the most part, thy Reason;  
 into thy Soul to be obtuscated and  
 eluded, and thy Understan-  
 ding captivated like a \* Beast.  
 And then I hope thou wilt  
 have of another mind and re-  
 solution.

\* For Seneca  
 calls Love  
 Impotentem  
 & Insanam  
 Libidinem,  
 an Impotent  
 and Raging  
 Lust.

## Division I.

Virtue, Piety and Ho-  
 nesty.

**M**Y opinion is, I must  
 needs say, *Philogy-*  
*mus*, Love, when it is truly  
 founded and objected, is  
 bottomed on this sure Basis.  
 This is, or ought to be, the  
 only ground and reason of  
 our Love, indeed. For  
 thus

thus we may be sure of  
*good companion, and an Heir*  
*meet, when we Marry*  
*Soul, and not a meer Body*  
 This Love grounded on  
*Virtue, Piety and Honesty*  
 if it be really so, cannot  
 deceive. And, when thou  
 hast found such an one, such  
 a Woman, I may say with  
*Jesus the Son of Sirach*  
*Ecclus. 7. 19. Depart not*  
*from a Wife and good Woman*  
*that is fallen unto thee for*  
*thy portion in the fear of the*  
*Lord, for her Grace is above*  
*Gold. Blessed is he that has*  
*a virtuous wife, for the num-*  
*ber of his years shall be dou-*  
*bled. An honest woman re-*  
*joyceth her husband, and she*  
*shall fill the years of his life*  
 with



of with peace. A virtuous woman is a good portion, and a precious gift to such as fear the Lord, whether they be rich or poor. They shall at all times have a cheerful Countenance, Ecclesiastes. 26, 1, 2, 3, 4. If there be no wisdom in a womans Tongue, gentleness, meekness, and wholeheartedness, then is not her husband like other men. He that hath gotten a virtuous woman, hath begun to get a good possession; she is an help like unto himself, and a Pillar to rest upon, Ecclesiastes. 36. 23, 24. Who can find a virtuous woman, for her price is far above Rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do

do him good and not evil  
the days of her life, Prov.  
31. 10, 11, 12. A gracious  
woman retaineth honour  
Prov. 11. 16. A virtuous  
woman is a Crown to her hus-  
band, Prov. 12. 4. Such  
Women undoubtedly of  
these fear the Lord, and  
such Women shall be praised  
Prov. 31. 30.

But when thy Love, *Phyl-  
lozyne*, is grounded on any  
other foundation than that  
of *Virtue* and *Piety*, there  
can be no real content and  
quiet; only feined and frogy  
the Teeth outward (as the  
use to say) for some finishe  
ends, which when they suc-  
accomplished or fail, sea-  
every trivial occasion *Lo fin*

is converted into hatred, contention, envy and all manner of unquietness: whereas Virtue, Piety and Honesty knit the bonds of Matrimony, and increase as well as Sweetest Love. For, I am of opinion with the Stoicks, who held that a wise man or woman is the only Beauty; forasmuch as the liniments of the mind are far more comely than those of the body, and more amiable.

Such a Woman as this I am speaking of, my *Philosophus*, I could willingly wish as thou hadst met with, *Hic nihil labor hoc opus est*. To find such an one is *Rara avis*; I fear, therefore, thou wilt find thy self herein deceived

ed as well as many others  
 by their *Hypocrisies*, *Camelion* like dissemblings, flatter-  
 ing *Gnothoes*, outside for-  
 malities, pretended honesty,  
*Religion*, *Love*, *Modesty*,  
*Virtue*, counterfeit gesture  
 and looks, and such like  
 which often surprize men  
 and rob Men of their Sences  
 and Hearts, and deceive  
 them at last; they being  
 indeed, of no worth, *Virtue*,  
*Piety* or *Honesty*, only *Hypo-*  
*crites*, stufte with *Mischief*  
 and *Subtilty*, having no truth  
 nor the fear of God in them.  
 And, nothing more diffi-  
 cult in this licentious Age  
 than to distinguish such wo-  
 men. Therefore, my dear  
*Philogynus*, let me intreat  
 the

thee to beware and very \* *Esdra* 1.  
 cautious how thou adventu- 33. 22. &c.  
 rest. \* *A Woman is stron-* v. 28, 29,  
*ger than any thing*, next to 30, 31, 32.  
 the *Truth*. And that is it  
 I intend to press close upon  
 thee in all this my dis-  
 course.

The wisest will tell thee  
*Prov.* 7. 5. *They have smooth*  
*and flattering words*: And  
 in *Prov.* 5. 34. *Their Lips*  
*drop as an honey-comb*, and  
 their *Mouths* are smoother  
 than *Oyl*; but their end is  
 bitter as *Worm-wood*, sharp  
 as a *two-edged Sword*. There  
 is a great deal of danger in  
 them, though they'll ravish  
 thee with their discourse.  
 All their words tend only to  
 deceit, nay they are so subtle  
 E as

Virtue, Piety & Honesty  
 as that the wisest, greatest  
 and stoutest have been cap-  
 tivated by them, by their  
 very looks, specious preten-  
 ces, and dissembling speeches.  
 You know Solomon himself  
 fell by them, our Henry the  
 Second was catch'd by Roso-  
 mond, and Edward the fourth  
 by Jane Shore, Holofernes  
 by Judeth, Achilles by Bri-  
 seis, Solyman the magnifi-  
 cent by Roxolona, Ajax by  
 Tecmessa, Sampson by Dal-  
 lab, David by Bathsheba  
 the Elders by Susannah, &c.  
 Their Virtue and Piety lie  
 only in their Tongue: And  
 therefore you may thence  
 judge where their Honesty  
 lies. The Son of Sirach  
 also will tell thee (wh  
 nex

next to Solomon I esteem  
the wisest ) Ecclus. 19.

2. That women lead wise  
men out of the way, and put  
men of understanding to re-  
proof. And in ver. 4. If

thou art hasty to credit them,  
thou art light minded. And

in Chap. 25. 16. you will  
find him thus exclaiming,

I had rather dwell with a Ly-  
on and Dragon, than to keep  
house with a wicked wife;  
agreeing with Solomon Prov.

21. 9. It is better to dwell in  
a corner of the house top, than

with a brawling woman in a  
wide house. And ver. 19.

It is better to dwell in the wil-  
derness, than with a conten-

tious and angry woman.  
Likewise Prov. 27. 15. he



## Virtue, Vriety &amp; Honesty.

adds more of a contentious woman. And in Prov. 30. 23. makes an odious woman when she is married, to be one of the three things that disquieteth the Earth. For, as a Jewel of Gold in a swines snout, so is a fair woman without Discretion, Prov. 11. 22. A foolish woman will be clamorous, 9. 13. And the same Jesus will warrant thee, As the climbing up of a sandy way is to the Feet of the aged, so is a wise full of words to a quiet man, ver. 22. of the aforesaid 25th. Chapter. If a woman nourish her Husband she is angry, and impudent, and full of reproach, ver. 24. The greatest heavyness is the heavyness of

of the Heart, and the greatest malice is the malice of a woman: Give me any plague; save only the plague of the Heart; and any malice, save the malice of a woman; or any assault, save the assault of them that hate; and any vengeance save the vengeance of a woman. There is not a more wicked head than the head of a Serpent; and there is no wrath above the wrath of a woman, ver. 14, 15, 16, 17. The wickedness of a woman changeth her face, and maketh her countenance black as a Bear. Her husband is sitting among his neighbours, and because of her he sigheth sore ere he be aware, ver. 19, 20. and so

**Virtue, Piety & Honesty.**

concludes, ver. 21. *That all wickedness is but little to the wickedness of a woman. And, as a Curse, therefore, he prays, That the portion of the sinner may be to fall upon her.*

Seek not to know a Woman,  
for shee's worse,  
Than all Ingredients cram'd  
into a Curse.

Were she but Peevish,  
Proud, an arrant Whore,  
Perjur'd and Painted, if she  
were no more,  
I would forgive her, and  
connive at this,  
Alledging still she but a  
Woman is;

But

in Women considered.

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But, she is worse, and may  
in time forestall  
The Devil, and be the  
Damning of us all.

And thus *Philogynus*, wilt  
thou find many Women to  
be, if thou observest the Fa-  
milies thou comest into, full  
of self-ends, Crossness, Obsti-  
nacy, Craft, Rebellion, Pride,  
Hypocrasie, Lightness, De-  
ceits, Jealousie, Envy, Ma-  
lice, Self-will, Insatiable  
Lust, and what not that is  
mischievous, never good but  
when they are pleased, and  
that's more difficult than to  
find out the Longitude, the  
Creeks and Sounds of the  
North-East and North-west  
passages, or to rectifie the  
Gre-

*Gregorian Calendar, the Chronological errors in the Assyrian Monarchy, square a Circle, or to perfect the motions of Mars and Mercury, which so crucifies our Astronomers. Nothing will please her but contention and strife, and the Torment of her Husband, and this he most delights in. Like the Devil she is, the grand tormenter, studying how he may still be bringing railing accusations; and, if possible, she exceeds him, being much of his own nature; And therefore he knew the best way to destroy mankind to tempt her first; was to infuse his Damnable Principles into her, which she has*

has ever since retained and augmented with advantage; so that now she is equal with (if she do not exceed) his infernal Majesty in deceit and all manner of mischief. I shall conclude then with the Poet,

*Fœmina nulla bona est, sed  
si bona contigit ulla,*

*Cum jacet in Thalimo,  
cum jacet in Tumulo,* never good but in Bed, or Dead.

As if all the Stars had combined together to make up a Cross, Sullen, Perverse Tormenter of Mankind.

It gave Sullenness, fove Sovereignty,  
 A sudden Wrath, and unappeased Hate,  
 A Gayish Look, and Wanton Eye,  
 A Desires and Lusts Insatiate,  
 A Craft and deep Dissembling gave her,  
 A Inconstant thoughts, still apt to waver.

Shew me, my *Phyllogynus*,  
 but two in twice two Thousand  
 sand that is not as I have  
 described them. Nay, even  
 the most pious of them that  
 practices, *Ephes. 5. 22, 23,*  
*24.* or any place of the  
 word of God tending to this  
 purpose; I say, and ransack



sack the (1) holiest Sisters of (1) A good  
 them all, which you will, natured sin-  
 perhaps, think strange; so ner, there-  
 shall I be content you burn fore, is much  
 not only what I have said, to be prefer-  
 but what follows, and let red, to an ill-  
 me be abandoned thy friend- natured  
 ship for ever to boot. Saint.

Women, then, in general,  
 be so bad, *Philogynus*, what  
 an hazard is it then to Marry?

And if so, I admonish thee  
 again, keep thy self as thou  
 art, [ 'Tis best to be free,  
 and at liberty. ] For as ho-  
 nest *Chaucer* well observes,  
 Marriage is like a Re-  
 bel Rout,

He that is out would  
 fain get in,

And he that's in would  
 fain get out.

And

And therefore, with the  
*Philosopher*, make answer to  
 thy friends that importune  
 thee to Marry, *Adhuc in-*  
*tempestivum*, 'Tis yet un-  
 seasonable, [and so let it  
 always be.] For 'tis but a  
 \* *Mr. Flat-* *Clog*, as the \* *verifier* well  
*man.* notes,

*Like a Dog with a Bottle fast*  
*ty'd to his tail,*

*Like a Vermin in a Trap, or a*  
*Thief in a Goal,*

*Like a Tory in a Bog,*

*Or an Ape with a Clog :*

*Even such is the Man, who*  
*when he may be free,*

*Doth his Liberty Loose,*

*In a Matrimony noose,*

*And fools himself into Capti-*  
*vity.*

The Dog he doth Howl when the  
Bottle doth fog;  
The Vermin, the Thief, and  
the Tory in vain,  
Of the Trap, of the Goal, of the  
Quagmire complain:  
But well-fair poor Pag,  
For he playes with his Clog,  
And though he would be rid on't  
rather than his Life,  
Yet he Lugs it, and Hugs it as  
a man does his Wife.

Divi.

## Division 2.

## Beauty.

SO much for the Womens *Virtue*, *Piety* and *Honesty*. Descend we now, *Philogynus*, to *Beauty*, and see if this be grounded sufficiently on *Reason*, or, at least so as thou mayest build thy *Matrimony* upon. *Thine* all, indeed; for upon it depends all thy future happiness. And truly, as I have said before, *this*, among those various inducements to Love, though one of the *Commonest*, is not the least. That is, 'Tis one of the *Commonest* or Chief.

Chiefest Inducement where it is to be found; but that is not so common. For,

True Beauty consists in a due proportion and Symitry of Parts. I know you Lovers seldom look farther then the Face, if that be Fair, and York and Lancaster mixt in her Cheeks; If she have an High, Smooth Forehead, a Cherry Lip, a Black Eye and Eye Brows, a Love Dimple in the Chin or Cheek, or both, clean Teeth, an Ivory Neck, Hair as black as a Raven, and that which is *Instar omnium*, (and lets off a Woman as much as any thing) round, full, soft and white Breasts; Then she wounds deep, then she Ravishes.

wishes and Captivates all such  
 as behold her; she is Adored  
 like a Goddess wherever she  
 goes or turns; and strikes  
 an Awe as well as Love and  
 Admiration in all her Specta-  
 tors. The Beauty of fair  
 Helena, stopt and calmed  
 the rash Fury of Menelaus,  
 and her very looks made  
 him cast away his Sword  
 when with full resolution  
 he went with it naked vow-  
 ing to kill her, as being the  
 cause of the Trojan Wars  
 and Miseries, and conver-  
 ted his Indignation and  
 Wrath into sweet and loving  
 embraces. And Porthenopa-  
 us was so lovely a young  
 man, as when his face  
 the Theban Wars, was unco-  
 vered

sucher, no enemy would offer to hurt him. The very  
 the Barbarians stand in Awe of,  
 like and are Danted at the sight  
 and of a Beautiful Woman.

But who can tell where this  
 fair Beauty is? where this Sym-  
 metry of parts is? Its true,  
 as he is a most delicate Crea-  
 ture in thine eye, but in no  
 bodies else. We may say  
 of Beauty as we do of Pa-  
 wates, there can be no dispute  
 about it, that which delights  
 some, is perhaps displeasing  
 to another, and downright  
 odious to the tast or eye of  
 a third. *Quot homines, tot  
 sententiae*, so many men, so  
 many minds. 'Tis thy  
 fancy, and that alone  
 which makes her Handsome,  
 Fair,



# Womens Beauty

*Fair, Beautiful, Lovely* All  
 so that when all is done or  
 thou art but in Love with V  
 thine own Phancy, and ad  
 rest an Image of thine own Br  
 making and erecting. And s  
 what can be more Idle and Ridw  
 dience? If she have no Flo  
 ev'ry part proportionable  
 her Leg as well shaped as  
 her Foot, and her Thigh  
 agreeing to both, &c. she  
 can be no Beauty, how fairw  
 soever her Face be. T

Yet, admit she be as thou  
 imaginest, (for 'tis but thy  
 imagination at best) a none  
 such, the Phoenix of the Sh  
 World, like Venus her self  
 when she was a Maid, or  
 whatever you will have her  
 The wonder of Nature, &c. B

All

vely All is not worth a Rush, not  
 one worth a sober mans thought  
 with *Virtue* be not joyned with  
 adoll. *This is gone with a puff,*  
 one *Breath of sickness,* and is as  
*Unstable as the wind,* or her  
*Down mind,* as *fading as a*  
*no Flower,* *A Fever shrivels it*  
*ble into nothing;* *The small Pox*  
*d turns it into Deformity,* as I  
 have noted in my last book  
 the (m) so often quoted. *Time* (m) Pag. 93.  
 fair will turn *Venus* to *Erinnys*.

*'Tis but the work of time and*  
*no sickness,* as *Naziansen* notes,  
*thy erat. 3.* After she hath had  
 me two or three Children,  
 the shee'll grow so out of shape,  
 fel her nearest kindred will  
 on hardly know her. Besides,  
 er many times Folly attends  
 to Beauty, *Fair and Foolish,*  
 All is

# Womens Beauty

is a common Proverb, *you*  
*wanton Lust*, which is wor<sup>ing</sup>  
 as the Song goes, *can* *her*.  
*be Fair and Honest too?* *Colo*  
 must needs be exposed *sk*  
 many temptations, and aim  
 for what is but Skin deeper  
*Favour is deceitful, and Beaut*,  
*ty vain*, it signifieth nothing *ha*  
*But the woman that feareth*  
*the Lord, she shall be praised*  
*Prov. 31. 30.* This *wino*  
 endure, and continue Love<sup>on</sup>  
 when that is gone, *whell*  
*thou seest any beautiful w*  
*man*, then, consider, 'tis but  
 a bundle of Clay, Dust and  
 Ashes thou admirest; *sh*  
 has an handsom Face per<sup>au</sup>  
 haps, but an ill shaped bo<sup>re</sup>  
 dy, examine every part, and  
 view her narrowly, and  
*thou'*

ty  
b, you't be so far from Lo-  
vor ing, as thou't rather loath  
an fer. *Calcagninus* in his *A-*  
? *ologies* tells us of a *Love-*  
ed *ick fellow*, (Fool I may call  
d aim) heartily desired he  
deeper his *Mistresses Ring*, to  
Beate, feel, and I know not  
hing that; *Ass as thou art*, said  
arene *Ring*, wert thou in my  
isellace, thou wouldest see  
winough, not only to hate and  
overminate her, but it maybe,  
hell other *Women* for her sake.  
Thus thou seest, *Philogynus*,  
how easily thou mayest be  
andceived in this vain *Phancy*  
shof *Beauty*. Wherefore (be-  
er cause I study brevity) I shall  
proceed to the next.

Di-

## Division 3.

## Riches, Greatness.

EV'ry man almost would think this should be very sure and good ground for Marriage, none better, being the only or chief thing, that many, if not most, marry for. *Deamity*, *netia*, the Sovereign Goddess of the world, they sacrifice to her in every Corner. All their care and industry is to gain wealth, for which they study, ride, run, and trudge about, toyl, work and care, venture Limbs, Life and all for Money. And if the

cast this itching humour  
upon thee, if thou marriest  
merely for money, *Philogy-*  
*us*, The Lord have mercy  
upon thee, it is no Match,  
no Marriage, thou livest in  
*Whoredom* all thy Life with  
her. And if she Marries  
thee for that end only, she  
is but a *Lawful Whore* at best,  
she is no other, and has  
not given thee a Lease of her Bo-  
dy, during Life, for a *Fain-*  
*ture*, it may be a thousand  
times more then her Body is  
Aworth. There can be no  
Love in such Matches, they  
are odious and abominable in  
the sight of GOD, and all  
honest men.

I know next to *Virtue*, *Piety* and *Honesty*, a competent Estate is a most requisite expedient to alleviate the miseries and inconveniencies of a Married Life. But, Sots as we are (as noted in another Book) we are curious in the strain of our *Horses*, *Game-cocks*, *Dogs*, *Pigeons*, But in this most weighty matter *our own Posterity*, we are too remiss in marrying any deformed piece of Mortality for little Money. And thus frequently, we leave a *Crook-back'd*, *Flat-nos'd*, *Bow-legg'd*, *Squint-ey'd*, *Left-handed*, *Ugly*, *Infirm*, *Weasel-fac'd*, *Diseas'd*, *Quarter-witted*, *Hair-brain'd*, *Non-sensical*



*sensical, Gooscapical and Cox-*  
*comical, Ideot,* not only to  
 possess our *Estates*, but our  
*Names*, and to *build up our*  
*Families.* Can any thing  
 be more Ridiculous? what  
 Love canst thou have to  
 such a woman? 'tis the  
*wealth* thou Marriest,  
 and Lovest, How is she,  
 then, a *Companion*, and  
*Help-meets*, &c. It gene-  
 rally proves unluckey. If  
 therefore, my *Philogynus*,  
 thou Marriest for *Riches*,  
 meerly, or *greatness*, I wish  
 thou mayest be served as  
*Messalina* did the Emperour  
*Claudius*, or *Venus, Vulcan*;  
*Phedra, Theseus*; *Helena,*  
*Menelaus*; *Pasiphae, Mi-*  
*nos*, &c. Wear *Aecons Li-*  
 F very,

Apparel, Depoꝛtment,  
*very, Live Rich, and Dye  
 a Wretch.*

---

Diviſion 4.

*Apparel, Depoꝛtment,*

**Y**OU Doting Gallants  
 and Love-sick Fel-  
 lows, commonly put *this*  
*as another ground and reason*  
*of Love,* and a good one it  
 is! This, however, for  
 certain, 'tis one of the  
 greatest *Catch-dolts* or bates  
 to Intrap *Fools*, (that look  
 only to the outside of  
 things, regard the Shell  
 and Cabinet, and neglect  
 the

considered in Marriage-  
 the Kernel and Jewel ) that  
 is. The greatest incitement  
 to Love, and Provocative  
 to Lust imaginable; Beauty  
 is nothing to it; nay, *Beauty*  
*would be nothing without*  
*it.* For as our *English Pro-*  
*verb* goes, *G O D makes,*  
*but Man shapes.* And it is  
 clear, Beauty is more be-  
 holding to *Art* than *Nature*,  
 if we but seriously confi-  
 der, a Man is less tempted  
 by seeing *Women naked*, than  
 in their *Silks, Velvets, Em-*  
*broidries, Jewels, Rings,*  
*Locketts, Curles, Bulls, Tow-*  
*ers, Pendants, Bracelets,*  
*Lozes, Furs, Odours.* These  
 Captivate, nay, Intoxicate  
 most *Shallow pates.* Her  
 Perfumes and Apparel are

\* However, decent Clothing is not to be condemn-  
ed, and those according to the Fashion,  
for I account him or her the Fantastick,  
that continues in an old set  
stiff starch't,  
Printed Dress. They  
are like the Kings and  
Queens in a  
pack of Cards  
or like a Pi-  
cture in an  
old set of  
Hangings  
made of Ta-  
pestry.

the greatest Allurements to  
*Fools.*

\* Take her as Na-  
ture has made her, stark  
naked; or look upon her  
when she is stript of all her  
borrowed Feathers, and  
shee'l be nothing so amia-  
ble, if at all; nothing de-  
sirable, shee'l be an Anti-  
dote rather against Letch-  
ery and Love. True Love  
is grounded on *Virtue* (I tell  
thee) not on these low,  
mean, sordid outsides, shadows,  
fooleries, vanities. Ask  
Travellers (if thou wilt  
not believe me) and they  
will tell thee, when they  
conversed with no Women  
but such whose custom was  
to go always naked as they  
were born, they had no  
Amc-

considered in Marriage.

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Amorous Phancies, no Lustful Mind, they loathed the thoughts of it, and hated a *Woman* as much as a *Beast*; they were all alike; they made no difference between them: so little were they provoked by seeing all. A Foot with a Lac'd Shoe, or a Silk Stockin on, a Rich Laced Petticoat, will perhaps tempt thee much more, and make thee mad for what they were not moved when they saw it, when they saw hundreds of them.

All other *Departments* and *Gestures of the Body* are as bewitching; as taking, and are no doubt, as forceable perswasives; but only with

F 3

*Idiots,*

*Idcots, weak, shallow, and empty fellows* (in which number I should be loath to find my *Philogynus*,) some are as much taken with a *Smile*, as *Discourse*; and perhaps more. And so *Love* becomes (as indeed it is) a *meer Foolery*, a *juggle*, a *fascination*. Every humour may take, and does, according as it may meet with a fit *Receptacle*. A *woodcock* is soon intangled in such like *Springs*. 'Tis not, however, these things in themselves, that can, groundedly allure, at all. It is not the *Eye*, *Face*, or *ought else*, does it; but the *cast*, the *glance* of it, the *carriage*, and the *seasonable adap-*

considered in Marriage.

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adopting them to such as are  
easie to receive them. The  
*Virgin Mary* ( if we may  
believe *Baradius* ) had as  
lovely, as bewitching eyes  
and face as any that ever  
was, but yet, so modest,  
that they were an *Antidote*  
against Lust to all her specta-  
tors. Nay, *Bonaventure* if  
he did not speak at a ven-  
ture ) positively asserts, Her  
very aspect was not only a pre-  
servative, but an absolute cure  
ever after of it. And so  
'tis not the *Cloaths, the Or-*  
*naments* about a foolish wo-  
man takes with a wise Man.  
If she be not inwardly en-  
dowed with *Virtue, Piety* and  
*Honesty*, which is rare, he  
will not abide her though

F 4

never



never ſo outwardly adorned.  
 Be not thou therefore in  
 love with a *Lac'd Petticoat*,  
 an *embroidered Gown*, a *lit-  
 tle ſhoe*, a *ſilk ſtockin*, a *toy*,  
 a *feather*, a *ſhadow*; but the  
*Lady*; the *hanſom Lady*;  
 the *well-bread, comely Lady*;  
 nor with her neither, with-  
 out *Pitty, Virtue and Honesty*.  
 Judge you whether out-  
 ward appearances, outward  
 ſhows, be to be choſen be-  
 fore inward endowments.  
 And I ſhall proceed to the  
 fiſth thing that may be a  
 reaſon or ground of thy  
 Love, after I have put thee  
 in mind of an honeſt, well-  
 meaning, good natured  
*Gentleman of Florence* (re-  
 lated to us by an ingenious  
 Au-

(o) Author ) who was thus by outward appearances deceived by a *Jesabel*, so illustriously set out with Silks, Jewels, Gold, and such like Ornaments, he was so surprized, he took her rather for a Goddess than a Mortal. But after he Married her, viewing her the next day, stript of her Deceits & Allurements, he found her so Rivled, Yellow and Deformed, he could not abide her, he hated her with a perfect hatred; For he had never seen her before but by Torch-light. And our Proverb tells us true enough, *Women and Linnen appear best by Night, and Nocturnal men-*

(o) *Gomesius*  
lib. 3. De  
sale Gen.  
cap. 22.

## Familiarity,

*die*, as the Adage is; 'Tis sufficient for a *Goose-cap*, a *Dizard*, an *A/s*, or any *shallow-brains* however.

## Division 5.

*Familiarity, Discourse,  
Singing, Musick,  
Dancing, &c.*

**M**AY we not in this Division include all the foolish Love-tricks under *Familiarity* and *Discourse* that are to be thought of? As *Kissing*, *Toying*, *Love-tokens*, *Fests*, *Tales*, *Protestations*, *Vows*, *Tears*, *Threats*, and innumerable such

such like. But they are so *Vain, Idle* and *Sottish*, for brevity sake, ( which I always loved ) I shall only hint at some few that come under this Division; and for the rest, I know thou hast, *Philogynus*, ingenuity enough ( if thou wilt make good use of it ) to amplify them to thy self. All the foregoing Artifices and Enchantments of *Beauty, Riches, Apparel*, signifie nothing without some opportunity of converse to gain a *Familiarity*, and then, what is it *Familiarity* cannot effect in this particular? many Matches are made up this way for want of better Objects, and other Choice, on both

both hands, which they would else have contemned and slighted. How many *Lords* have thus Married their *Kitchen-wenches*, and *Ladies* their *meanest Servants*? Opportunity and Importunity will, therefore, work strange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all History, nay, and every Town and Countrey evinceth us. Thus *Achilles* was intrapt by *Lycomedes* daughter *Deidamia*, *Potiphar's* Wife with *Joseph*, The *Abbas* and many of her *Nunns*, at *Barcley* in *Gloucester* shire, by Earl *Godwins* Nephew. (p) *Ismenius* by

(p) *Eustathius*, lib. 1.

by *Softhenes* daughter *Is-  
mene*, &c. Nay, the won-  
derful chaste *Ephesian* Lady,  
famed over all *Asia*, (q) was  
catch't by Familiarity, even  
in her greatest Lamentati-  
ons and Grief for her Hus-  
band; nothing would com-  
fort her, she must go into  
the Grave with him, and  
there Lament, and there  
Dye; yet, even in the  
midst of all this, she yields  
to a *Souldier*, that at that  
time was set to watch some  
who were Crucified, and  
in their Familiarity, one of  
the Dead Bodies being  
Stolen from the Cross,  
which the Souldier feared  
might cost him his Life,  
she quickly forgot her great  
La-

(q) Related  
by *Petronius*.

## Singing, Musick,

Lamentation for her Husband, and consented the Souldier should hang him upon the Cross in the room of him that was Stolen. So *Fickle, Deceitful, and Lustful are Women, as well as Subtile, &c.*

*Discourse* bewitches Men, Ravishes their Souls, transports them beyond themselves; and, which is most strange, when *all their Tatle* is nothing else but *Lies, Deceits and Inventions* to intrap each other. And so *singing*, oh how sweetly she Sings, no Musick comparable to it; I am resolved, come what will come, I will have her, I le hang myself else. She far out-does the



the (r) *Samian* Lasses which (r) Plutarch  
 insulted over Kings by their *Diol. Ama-*  
 Singing. She exceeds *tor.*  
*Daphnis* and *Helena* in both  
 Singing and *Musick*; and  
*Apollo* himself by many pa-  
 rasanges. *Kissing, Tying,*  
*Fooling* and *Playing*, intan-  
 gle as much, so do their  
*Favours, Symbols, Valentines,*  
*Letters*; They'l, some of  
 them, catch a *Woodcock*.  
*Amoruse* with a *Nod, a wink,*  
*a Smile, a Jest, a what not?*  
 They will and they won't,  
 nay, their very denial (uch  
 artifice they have) shall  
 bring on a *disponding Do-*  
*lour*. Their *Guailes* and *Al-*  
*lurements*, indeed (as (s) one  
 notes) are not to be reconnted (s) *Castilio,*  
 in a thousand years. They'l *lib. 3.*  
 strongly

strongly refuse and earnestly desire the same thing at the same time, no body knows where to have them till they are in Bed: whence *Philostatus* makes divers sorts of *Cupids* in Pictures, some of one age, some of another, some very young, some with wings, some without, some like Boys, some like Girles, some with Torches, some without, some with Golden Apples, some with Darts, Gins, Snares, Nets and other Engines in their hands, as

(t) *Imagines*  
*Deorum* fol.  
327; lib. 2.  
and 29.

(t) *Propertius* handsomely relates. Denoting the various allurements and devices of Lovers to undo one another.

But,

But all these signifie nothing; neither is there any thing of value or substance in them to take with any sober Man, duely and rightly considered. Prithee, what is there in an *Apish*, mimical gesture, a *Compliment ala-mode*, in a fellow that can talk only of the Fashions, and has some Fragments of every Play at his fingers ends, can Sing, Fiddle, and dress himself in the Fashion, and is ignorant of all History and other Learning. Yet *this is your accomplished Gentleman*, your well-to-do bread person, with most of our *Giglets and Foolish Women*. Or tell me *Philogynus*, what canst thou promise to thy

thy self in Phancying  
*kelke-chose idle baggage* that  
 is a *meer outside*, can only  
 wear fine Cloaths, who  
 when they are off is ashamed  
 to be seen, ashamed of her  
 self, that can only Sing  
 Prate enough, but no  
 thing out of a Romance  
 perhaps, if there be any wit  
 in her discourse. Especially  
 when there is not any thing  
 to be seen in her, but will  
 vanish with thee (if thou  
 observest) upon thy absence  
 so that tis to be feared, that  
 thy own *Fondness* and over-  
*weenedness* that sets too high  
 an estimate on all her little  
*actions, gestures and words*  
 which otherwise would not  
 be taken notice of, perhaps

by any but thy self. Keep  
but out out of her sight, and  
thou wilt quickly find these  
make so slender wounds as  
they will soon heal of them-  
selves. Make a Covenant  
with thine Eyes; look not  
upon her, (*except sh<sup>e</sup> be vir-  
tuous*, what doth the rest a-  
vail? They are all, I confess,  
even to *Dancing it self*, well  
enough, commendable e-  
nough, where there is *Virtue*,  
*Piety* and *Honesty* to ballance  
them. But that is very  
rare (as you have heard)  
'tis commendable to see  
breeding, and a good and  
graceful Deportment, ge-  
sture, discourse, even in a  
Woman as well as a Man.)  
*Joseph* therefore ran out of  
his

## Dancing considered.

his Mistresses company.' T  
 dangerous even to see. D  
 vid seeing *Bathsheba* Bathing  
 her self could not refrain  
 And *Alexander the great*  
 knowing how perilous see  
 ing is, when he heard how  
 Beautiful the Wife of *D*  
*arius* was, would not permit  
 her to come into his sight  
 So did *Cyrus* by *Panthea*

(u) *As Gre-*  
*gory Records*  
*of him, E-*  
*pist. 35. lib.*  
 7.

(u) And so *St. Augustin*  
 would not so much as Live  
 with his own Sister. Le  
 all alone, see none of them  
 For, the sight of Drink in  
 creaseth Thirst, and the  
 sight of Meat, Appetite.  
 Or you may see the V  
 nity of it, and the ground  
 lessness of these Motives  
 Love, if thou wilt but g  
 from

from one to another; or  
frequent publick meetings,  
where thou shalt see variety,  
and so perhaps, not only  
loose the first choice, as I  
noted elsewhere, but, at  
last, be indifferent for all:  
As Paris lost *Ænones* by  
seeing *Helena*, and *Cressei-*  
*da*, *Troilus*, by conversing  
with *Diomedes*: As he con-  
fessed that loved *Amey*, till  
he saw *Floriote*, and when  
he viewed *Cynthia*, forgot  
them both; but fair *Phillis*  
he esteemed above all,  
*Chloris* surpassed her, and  
yet when he spied *Ama-*  
*rillis*, she was his sole Mi-  
stris. O Divine *Amaril-*  
*lis*! *Quam procera copressi*  
*ad instar, quam elegans, quam*  
*decens!*



+ And so Triton, the Sea god, was in love with Lucothoe till he saw Nilæne, but Galatea he preferred to them both. And yet she complained he loved another better than she, another and another.

*decens! &c.* How lovely how tall, how comely she was! Till he see another that is more fair than \* she (as the Song runs) &c. *Sed diligenter consideres, quid poros, & nares, cæterosq; corporis meatus egreditur, vultus ut sterquilinum. nunquam vidisti.* Consider, no body else is so taken with her as thou art; 'Tis but the overweaned Fancy, I tell thee. See her Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen, in attitudes, Sit, Gestures, Passions, and thou wilt not be so fond, if thou observest her Faults, especially those of her Mind her Pride, Envy, Incontinency, Disimulation, weakness,

ness, Lightness, Self-will,  
Jealousie, Insatiable Lust,  
&c, and thou'lt be of ano-  
ther mind quite; thou'lt  
see thy Folly presently,  
and the Irrationality and  
Groundlesness of thy Love  
founded on such sandy  
Bases. Lovers cannot judge  
of Beauty, nor any thing  
else, 'tis that burning Lust  
within themselves that makes  
them taken with a Song, a  
piece of Musick, a Jest, a  
Gesture, familiar Discourse,  
and the rest. And this I  
have heard many confess  
with joy, when they have  
been come to themselves;  
and have blamed themselves  
they should ever be so  
Blind, Stupid, Mad, and  
Besotted

## Dancing considered.

*Bejoined to Dote so in Love*  
and have admired the  
should be so *Misled*, be such  
*Fools*.

This that has been said  
may also prevent thy being  
inticed into this *Fool*  
*Paradise* of Love by *Danc*  
*ing*; A thing, I think  
harmless and innocent e  
nough in it self, provided  
it be not abused, done  
seasonably and modestly  
'Tis, without doubt, good  
to learn them to carry their  
Bodies in a good Decorum  
with a good Grace and  
Port. Yet I'll tell thee  
*Philogynus*, It has been  
disallowed by many of the  
*Fathers*, and condemned by  
general Councils as a forceable  
pro-

provocative to Lust, and  
 all manner of Wickedness.  
 Robert Duke of Norman-  
 dy thus was catch't by Ar-  
 lette the Mother of our  
 William the Conquerour,  
 seeing her Dance in the  
 Country with her Com-  
 panions; Queen Katherine  
 by Owen Tudor; Herod by  
 Herodias's Daughter. Use  
 not the Company of a Wo-  
 man that is a Singer, or a  
 Dancer, least thou be taken  
 in her Craftiness, is the  
 Councel of Syracides, cap.  
 8. 4. My Philogynus.  
 Gregory Nazianzen would  
 not be seen in such  
 Company. And Hadus  
 maintains, Lust, though  
 it be not seen, yet is  
 taught

G

**Dancing considered.**

taught in *Theatres*, and  
these *Dancing Schools*. I  
shall descend, therefore,  
now to the last, conclu-  
ding with *Tully*, *Nemo*  
*salut Sobrius*.

---

Divi-

## Division 6.

*Lust.*

**A**N D now consider seriously, *Philogynus*, what I have said before, and thou wilt save me a great deal of Labour touching this *Lust*; which in plain English is nothing else but that which thou callest *Love*. And all those Allurements of *Beauty*, *Riches*, *Greatness*, *Apparel*, *Deportment*, *Looks*, *Gestures*, *Discourses*, *Familiarity*, *Toying*, *Fooling*, *Singing*, *Musick*, *Dancing*, &c. Tend only to it; tend to excite and sa-

tisfie it, and exactly delineate it in all its dimensions. All that our (x) *Poets*,  
 (x) They are both Ancient and Modern the Priests of have wrote in this kind, tend only to explain unto us what this *Love burning Lust is*, The Lives and Deaths of these *Hair-brain'd Fools*; And so are most of our *Romances*. To what other end and purpose are, *Cupid, Homer, Horace, Virgil Ovid, Buchanan, Propertius, Martial, Menander, Gallus, Tibullus, Catullus, &c.* And our Greek and Latin Epigrammatists, Loves Secretaries. *Anthony Diogenes, Enstathius, Longus Sophista, Aristinatus, Plato, Achilles Tatinus, Heliodorus, Plutarch, Lucian, Ariten, Prodxomus, Parthenius, Theodorus, &c.* And our new *Aristofoes, Boyerds, Sir Philip Sydney, Sir John Sucklin, Benjamin Johnson, Shakespear, Beaumont and Fletcher, Cleaveland, Cowley, Dreyden, &c.* and all Authors of *Uranias, Romances, Fairy Queen, &c.*



I prithee, all those Love  
Letters and Bawdy Songs,  
but to discover what is in  
the breasts of these *Dizards*,  
or to excite the same in  
their *Mistresses* & Servants.  
Such as these, ( a taste only  
therefore, and proceed )

He cast his Eye upon  
Emilia,  
And therewith he Blent  
and cryed Ah ha,  
As though he had been  
struck unto the Heart.

Thou Hony-suckle of the  
Hauthorn Hedge,  
Vouchsafe in *Cupids* Cup  
my Heart to Pledge ;

## Lust considered.

My Hearts dear Blood,  
*sweet C's*, 'tis thy Carouse,  
 Worth all the Ale in Gam-  
 mer *Gubbins* house.

I say no more, Affairs call  
 me away,

My Fathers Horse for Pro-  
 vender doth stay.

Be thou the Lady *Cressent-*  
*light* to me,

Sir *Trolly Lolly* will I prove  
 to thee.

Written in hast, farewell  
 my *Cowslip* sweet,

Pray lets a Sunday at the  
 Ale-house meet.

*Dost ask (my Dear) what*  
*Service I will have?*

*To love me day and night is all*  
*I crave,*

To

To Dream on me, to expect, to  
 think on me;  
 Depend and hope, still cover  
 me to see,  
 Delight thy self in me, be  
 wholly mine,  
 For know my Love, that I am  
 wholly thine.

And as Chaucer has it in  
 the *Knights tale*.

His Sleep, his Beat, his  
 Drink is him bereft,  
 That Lean he wareth,  
 and dry as a Shaft,  
 His Eyes hollow, and  
 grisly to behold,  
 His Hew pale and Ashen  
 to unfold;

And ſolitary he was ever  
alone,  
And waking, all the  
night making moan.

Nay, old Men as well as  
young can't reſiſt, as the  
ſame *Chaucer* has it in the  
ſame *Tale*.

————— when he felt  
Death,  
Dusk'd been his eyes,  
and faded is his breath;  
But on his Lady yet caſt-  
eth he his eye,  
His laſt word was, mercy  
Emely,  
His Spirit chang'd, and  
outwent there,  
Whither I cannot tell,  
ne where.

And

And though the *women*  
*seem Coy.* they are not a Jot  
behind the Men,

With *raging Lust* she burns,  
and now recalls

Her vow, and then Despairs,  
and when 'tis past,

Her former thoughts she'll  
prosecute in hast,

And what to do she knows  
not at the last.

She sees and knows her  
fault, and doth resist,

Against her *filthy Lust* she  
doth contend,

*Ah, whether go I? what am  
I about?*

*Ah, God forbid, yet doth it  
in the end.*

Nor did she come, although  
'twas her desire,  
Till she compos'd her self,  
and trimm'd her tire,  
And set her Locks to make  
him to admire.

'Tis reported of the *Sultan*  
of *Sana's* Wife in *Arabia*,  
who fell so in Love with  
*Vertomanus*, a comely Tra-  
veller into those parts, that  
she thus bemoaned her self,  
*O God, Thou hast made this*  
*Man more Beautiful than the*  
*Sun, I would he were my Hus-*  
*band, or that I had such a Son.*  
She fell a Weeping, and so  
Impatient at last, that she  
would have had him gone  
in with her, and sent  
two

two of her waiting Maids  
to him with many gifts and  
promises. But when he re-  
fused, she offered to go  
along with him, and leave  
all in the habit of his Page  
or Lackey, so she might  
enjoy him, resolving to kill  
her self else. And so they  
will all when they truly  
Love. *Lust* is more out-  
ragious in them than men,  
when it takes. And when  
doth it not think you?  
unless they be old. Trust  
none of them, therefore,  
Let them all alone; I mean  
as to Marriage, They'l be  
too hard for thee every way.  
If thou be wise, since there  
is such hazard, such deceit  
in the Female Sex, keep  
thy



thy self as thou art, 'tis best  
to be free.

*Are not these good grounds  
and reasons for thy Love now ?  
Art not thou a wise fellow  
to run mad after Toys, Sha-  
dows, things of no moment  
or substance, a bundle of De-  
ceit and Villany ? Old, ho-  
nest Chaucer will tell you  
how they were in his time  
above three hundred years  
ago, in his Romant of the  
Rose.*

Eu'ry each of them hath  
some Vice,  
If one be full of Villany,  
Another hath a Liquerish  
Eye.

It

If one be full of Wantonness,  
Another is a Childeress.

'Tis natural to them to be so.  
And as *Chaucer* notes elsewhere,

For half so boldly there  
can non,  
Swear and Lye as Women  
men can.

Their Stars incline them, as  
the *wife of Bath* speaks from  
her own experience,

I follow, aye mine Inclination,  
By virtue of my Constellation,

And

And now let us, *Phillogynus*, proceed to consider the second end of Marriage, since they are so still, and ever will be.

---

Mem-

## Member 2.

*Of the Second end of  
Marriage the con-  
tinuation of our  
kind.*

**R**idiculous enough are  
the Phancies of many  
men who are thereby too  
often guided. Some, I  
know, are so besotted with  
the desire of an *off-spring*,  
as they have ran any ha-  
zards; run hand over head,  
and quite undone them-  
selves. *The greatest mad-  
ness imaginable if we rightly  
consider all things.* They'l  
tell.

tell you Children keep up,  
and Eternizes their name.  
But the poorest way it is of  
immortalizing them that  
can be, and common to the  
*base* as well as the *Noble*;  
to the *Peasant* as the *King*;  
nay, even to *bruit Beasts*.  
The nobler way is by great  
*Actions* (as I have elsewhere  
declared) *noble works* and at-  
*tempts*, whereby a mans name  
will be engraven in his *Merits*  
and *Atchievements* so deep, as  
the *Teeth* of time can never  
devour. And we commonly  
see the greatest works have  
been done by *Childless men*.

Besides, the Risk that's  
run for them is dubious and  
bazardous, yet obligatory.  
And admitting the wife be  
vir-

virtuous, thou art not sure whether he that shall come after thee and possess thine Inheritance, shall be a wise Man or a Fool; call to mind that old Proverb, ἡρώων τέκνα, πῆματα, *Heroum filii noxa*; great Mens Sons seldom do well, *Augustus* exclaims in *Suetonius*; *Jacob* had his *Reuben*, *Simeon*, and *Levi*; *David* an *Absolom*, and *Adonijah*. And wise Mens Sons are commonly *Fools* (as I noted a great while since in a small (x) tract) *Socrates* (z) ὁ Ἀνφρα- his Sons were all so; and πος καὶ ἔξο- *Solomons* only Son we read χὴν, *Fol. 61.* of, *Rehoboam*, was no other, or little better; and there is good reason for it (as I also tell you there)

be.

because their natural spirits  
 are resolved by their great  
 studies, and converted into  
*Animal*, whereby they give  
 due benevolence (as St. Paul  
 prettily terms it) weakly,  
 being most consumed in study.  
 They had better be Child-  
 less: 'Tis too Common in  
 the middle sort. Thy  
 Son's a Drunkard, a Game-  
 ster, - a spend thrift; Thy  
 Daughter a Fool, a Whore.  
 If these have not good E-  
 states, their charge will un-  
 do them. What greater  
 misery than to beget Chil-  
 dren, and leave them no  
 better Inheritance, than  
*Hunger and Thirst*, joyned  
 with Nakedness? no Plague  
 like to want. And if thou  
 hast



hast Means, 'tis ten thousand to one if they will be ruled by thee.

Besides, they are certain Cares and uncertain Comforts: many times the extravagances and vices but of one, causes more Trouble than will over-balance the pleasure in all the rest. And, 'tis for the most part seen, that the dispositions both of Body and Mind suit more with a Brother, a Kinsman, and it may be, one farther off in Blood, than with the Children: Forasmuch as the surer side, at least (if not both) is a stranger to the Family. 'Tis neither Heresie nor Imprudence then, to adopt an Heir to thy mind, though

no-

# **Progeney considered.**

nothing of kin, equally with  
 with thy self, or endued with  
 such Virtues as thou couldst  
 wish thou hadst a Son of  
 Whence the *Italians* make  
 little or no difference be-  
 tween *Children*, and such  
 as are near of kin, so they  
 be *Allied* and *Virtuous*, they  
 matter it not. Since they  
 can never be certain, whether  
 their *Children* be their own.  
 I think, therefore, I need  
 add no more on this Subject.  
 Lets now a little compare  
 a Married Estate to a single  
 Life, which was the last  
 thing premised.

Mem.

## Member 3.

Description of a single  
or unmarried Life.

**M**Arriage and its Events, on the other side, being thus considered every way, in all circumstances; in all its hazards; all its Fugles and Deceits; we shall find a single life much to be preferred.

A Batchelor lives free, secure, contentedly (as I have also noted in my\* last book so often quoted) *wealthily, quietly, plentifully, sweetly, merrily, and happily.* He has none  
to

\* Page 209.

to care for, but himselfe  
 none to please, none to dis-  
 please and controll him; in  
 charge, he may live where  
 he will, he is his own Master  
 and courted by all in hopes of  
 being his Heir, in hopes of  
 Marriage, &c. Reverenced  
 and Respected he is, where  
 ever he comes: Ev'ry one  
 invites him, strives to ob-  
 lige him for their own ends.  
 And so, on the other side  
 what an excellent state  
 Virginity? Marriage fills  
 the Earth, but Virginity  
 Paradise. 'Tis a never  
 fading Flower; whence  
 Daphne was Metomorpho-  
 sed into a Bay-tree: which  
 being ever Green, shew  
 Virginity to be Immortal.

A blessed thing in it self,  
and as the Church of Rome  
holds *meritorius*; and St.  
Paul \* would have all like \* 1 Cor.7.7.  
himself.

Consider, my dear *Philogynus*, what a slavery *Marriage* is, what an heavy burthen, a yolk, and that very uneasy, that thou undertakest; how hard a task thou art tied to, and how continueate for Life, and it may be, all thy own Life, what Squalour attends it, what irksomness, what charges, (Wife and Children being a perpetual bill of charges) besides a myriad of Cares, Miseries and Troubles. So many, and such infinite incumbrances accompany this kind of Life.

Life. Another thing is too, when thou art Married, all gifts cease, no friend will esteem thee, and thou shalt be compelled to lament thy miserable misfortune all thy days, as being rejected by all, a meer castaway, a lost Creature he is. Had he not been Married I would have help'd him to a brave, young, rich, and virtuous Lady, or bestowed my self upon him. He should have had the choice of all my Daughters, and my self to boot. He should have lived with me as long as he pleased and not cost him a Farthing, only for his company. But now he has utterly undone himself, split his Fortunes. He  
 had

*had better be hang'd.* If this  
be the Doom of the first,  
what shall we say of the se-  
cond? I'll add a word!

---

**H** **Mem**



Member 4.  
Of Second Marriages.

**D**O but seriously weigh and observe what I have said, and thou wilt not admire if I thus conclude. *What shall we say to those that marry again and again? After they have been yet free, are in Love with their Fetters again, Dote, are Besotted, run Mad again? Truly, I think they deserve not our pity, but are to be looked upon as Bedlams, or rather Demoniacks. They are possessed without doubt, and if we may believe the story that goes among the Romanists, are in a very desperate condition*

dition, who tell us, that some honest well-minded Fellows travelling to *Heaven*, it may be *Cuckolds*, some of them, (for they were all married) when they came to *Heaven gate*, one knocking, *St. Peter* (whom they faign to be the Porter) asked hastily who was there, the reply was a *poor sinner*; Oh, a *Sinner*, said the *grave Saint*, hast thou been in *Purgatory*? yes quoth the *Sinner*; for I married a *Wife* that made me weary of my *Life*, so very a *shrew* she was. Whereupon he was let in. Another of the *shole*, hearing what past, and how well his *Camrade* sped, as soon as the door was shut again, knock't in like manner;

and being demanded the same question, whether he had been in *Purgatory*, answered yes, for he had married *two shrews*. Hast thou so, quoth honest *Peter*; then get thee gone to the other state; for here is no room for *Fools*. And so he went his way very pensively; but whether, I don't know, neither do I care: Teach him to be wiser. A Man may pity an *honest, harmless goosicap* that is ensnared by a *Woman* once. The *Devil himself* could hardly avoid it, did he live upon *Earth* and see the allurements of *Women*, and their devices. *Semel infamimus omnes*. But to be  
twice

*twice mad in an Age to be twice in Purgatory, 'tis as bad as Hell.* St. <sup>a</sup> Hierom, a Learned and Holy Man, (to omit what St. Paul says of it) and one of the *Fathers of the Church*, will tell you to marry at all, is little better than Fornication. But to marry twice is downright Bawdry, and utterly condemned by him. What shall I say? MEN, (say what I can) will do what they will, following their sensual appetites. Yet this I will say, To be carnally minded is death. Nay, St. Hierom goes farther, maintaining marriage to be little better than a Sin. And Tertullian condemns all second Marriages. So Tully, when

H 3 per.

## Of Second Marriages.

perswaded to marry a second time; answered, he could not *simul amare & sapere*, be wise and Love at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this folly once.

For, consider, *Philogynus*, I have, in short, given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and, indeed, no other than *Lust*. Be admonished & beware, therefore, you see what Cares, Fears, Jealousies, Dangers, Miseries, Anxieties and Troubles attend it to disswade

swade thee from it, Let  
*Reason* take place. *Cupid*  
is blind, and so are all his  
*Disciples* : Nay, they are  
mad, and hurried headlong,  
though it be to their ruine,  
shame and disgrace. *This*  
*Damn'd Lust* counterbal-  
lances all the rest, captiva-  
ting them like so many *bruit*  
*Beasts* ; for in this Licenti-  
ousness and *sordid act of coi-*  
*tion* they are no other, they  
are no better, differing no-  
thing from them, and look  
as like *Asses* when they have  
done, it being one of the  
filliest actions a man possibly  
can be guilty of all his days.  
Thus *Elpenor* and *Grillus* be-  
came *Swine*. *Lycaon* a *Wolf*.  
*Calisto* a *Bear*. *Terens* a  
Lap-

## Of Second Marriages.

*Lapwing* : And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Ass*. And so they are all *insensati infatuti*; For, what other meanings can all those Learned and Witty *Poets* have in their ingenious fictions; but to point out and indigitate to us, that a Man given over to his *Luſt*, is no better than a *Brute*; no better than those *Satyrs*, *Woolves*, *Bears*, *Bulls*, *Swine*, and *Aſſes* they compare them to?

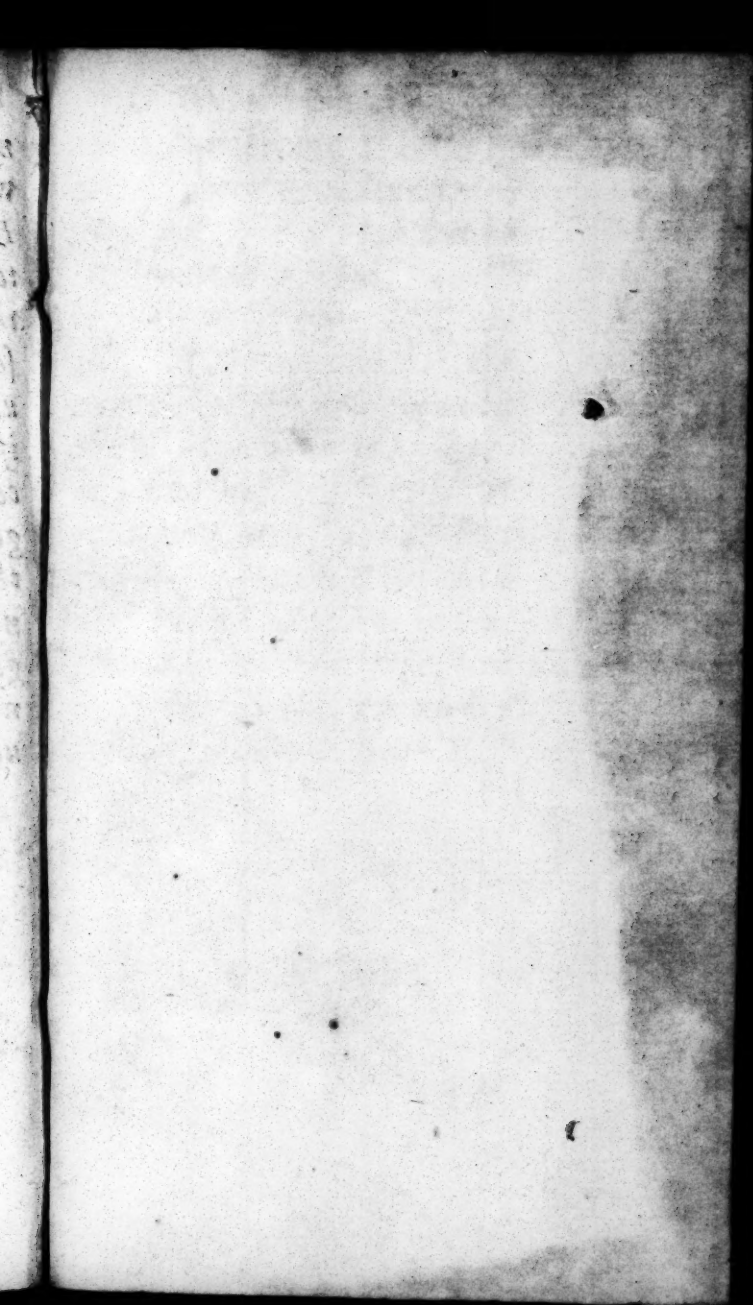
Wherefore I shall conclude with the *Apoſtles* words, *1 Cor. 7. ver. 1, 7, 8, 26, 27, 38.* my dear *Philology-*  
*nus,*



nus, concerning the thing  
whereof you wrote unto me)  
It is good for a Man not to  
touch a Woman. For, I would  
that all Men were as I my  
self. I say therefore to the  
unmarried, it is good for them  
if they abide even as I. Con-  
cerning Virgins I say, it is  
good for a Man so to be. Art  
thou loosed from a Wife, seek  
not a Wife. So then, he that  
giveth her in Marriage doth  
well, but he that giveth her  
not in Marriage doth better.

F I N I S.

[illegible]





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SEYMAR, Wm.

BTM